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ABSTRACT

A selective history of Mercy Teachers' College (Australia) is divided into six chapters. Following an introduction, the first chapter, "We Shall Find a Place," describes events leading up to the establishment of the college. The second chapter, "And Build," is an account of the major building projects undertaken to provide facilities for the various teaching activities introduced at different periods in the school's development. The third chapter, "And Grow," outlines the evolution of new courses and teaching specialists. The next two chapters, "And Live" and "And Change," focus on people of the college, past and present. An epilogue discusses the college crest and logo. Five appendices contain newspaper extracts, milestones in the college's history, samples of early correspondence from the Teachers and Schools Registration Board, sample syllabi, and a summary of courses for primary teachers, 1904-1984. Notes and sources, a list of illustrations, and an index are provided. (LP)

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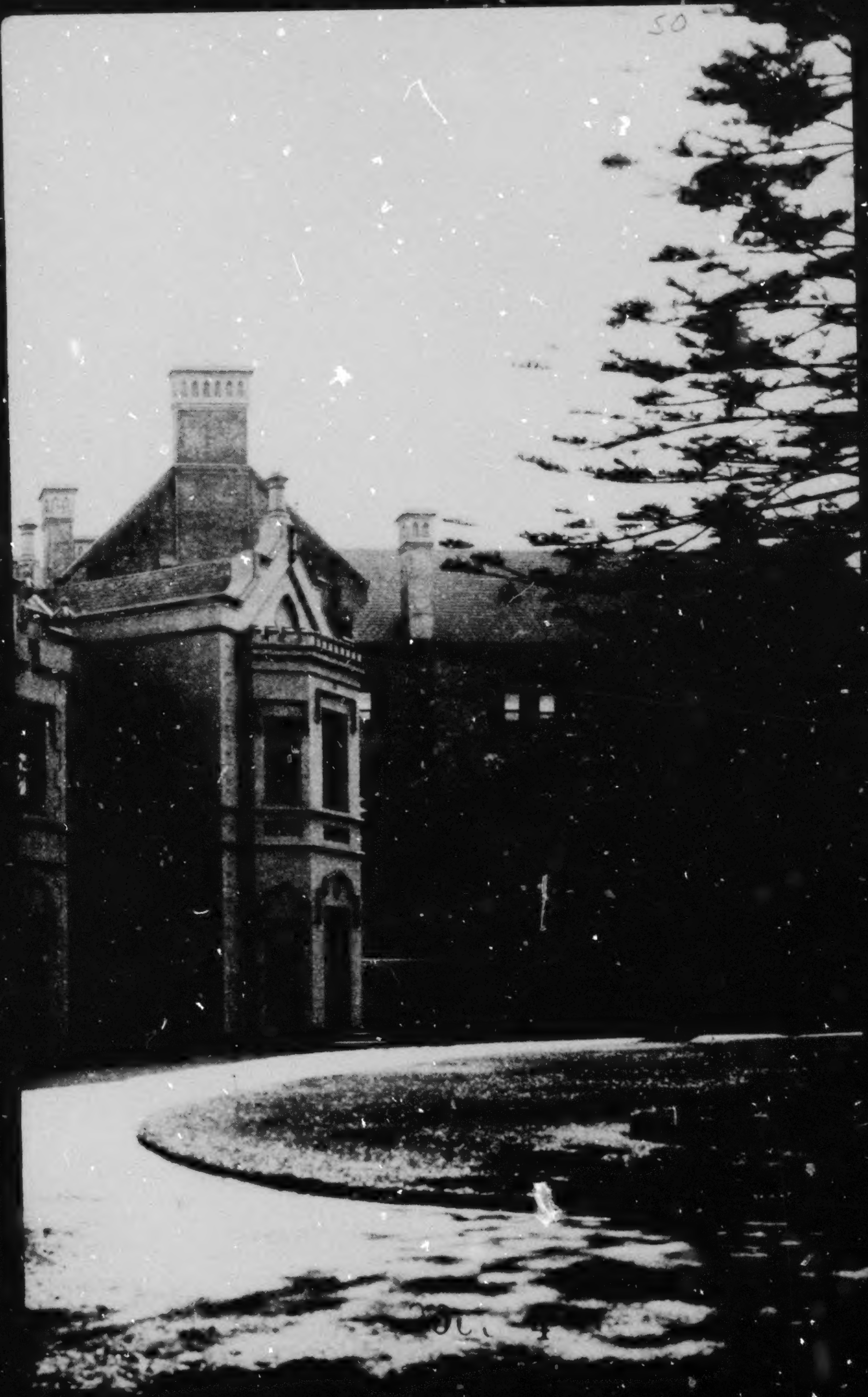

50

Mercy Teachers' College

75 YEARS OF CATHOLIC TEACHER EDUCATION

1909-1984

Published by the
Institute of Catholic Education
Ascot Vale Campus

First published 1984
Institute of Catholic Education
Ascot Vale Campus
251 Mt. Alexander Road,
Ascot Vale, Victoria, 3032.

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"Here below to live is to change and
to be perfect is to change often."

John Henry Cardinal Newman
("An Essay on the Development of Christian Doctrine.")

Introduction

Two trees stand near the main entrance to the campus of the Institute of Catholic Education at Ascot Vale. The one at the main gate is a stately English elm, now estimated to be over 100 years old. It is the last of six elms which lined the Mount Alexander Road frontage of Robert McCracken's historic home, Ailsa, which the Sisters of Mercy bought from Robert's son, Alexander in 1908 as the site for a novitiate and teachers college. The other tree, near the main entrance to the Administration Office is a lofty lemon-scented gum. It was planted early this century and has grown with the campus, and been a silent observer of the life and growth of the seventy-five years of Catholic teacher education which are surveyed in this book. As these two trees reach up into the air and light above the rather crowded campus and the heavy traffic of Mount Alexander Road, each carries its own message — either a reminder of the past, or the evergreen signs of life and growth in the present.

This short, and necessarily selective history of the college, has been prepared to record some of the events and developments which have taken place in the property, the institution, and the people as the college has grown to maturity. The college was originally known as the Catholic Training College, Ascot Vale. In the 1950s, when several other Catholic colleges commenced training teachers in the Archdiocese of Melbourne, the name was changed to Mercy Teachers' College, to distinguish it from the other colleges. In more recent years, the college has joined with other Catholic teachers colleges in the State of Victoria, as the Ascot Vale Campus of the Institute of Catholic Education.

The brief history outlined in this book is not strictly chronological but it is easy to follow its pattern, from the early beginnings when the site was found, and then the college was built and began to grow and live and change. The book commences with some fascinating 'pre-history' which has not been recorded previously in relation to the campus. This is followed by an account of the major building projects undertaken to provide facilities for the various teaching activities which were introduced at different periods of the development of the campus.

The evolution of new courses and teaching specialisations is outlined, and indicates the growth and change in the Catholic school population, for whose education graduates are primarily being prepared. The more rapid changes in the campus in the last twenty-five years have reflected the accelerating rate of change in Australian society which is increasingly more diverse and pluralistic. The college has responded to these changes, but has also endeavoured to lead the way in some fields of Catholic tertiary education, by taking new initiatives. The administration of the college has also become a more complex affair, and the main events which led to changes in management are outlined.

Perhaps the most significant part of this history is found in those sections which look at the 'human face' of the campus — its people; for this is what gives the campus its special identity, both in teacher education in Victoria, and among Catholic Colleges of Advanced Education in Australia, but also in a special way, among Catholic schools and parishes in the northern and western suburbs of Melbourne. There are a number of clearly identifiable characteristics of 'Mercy people' and these emerge in these pages.

From the very beginning there is a commitment to the best possible professional preparation for teaching, and this is achieved through many difficulties — both at the instutional and the personal levels; there is a shared conviction among students, staff and associate teachers of the value of on-going education, especially in those fields of knowledge which are valued in the Catholic community — religious studies, cultural and ethnic studies, and a range of curriculum studies which enrich education for children in schools. Most of all there is the feeling of a community in which people of many diverse social and ethnic backgrounds may find acceptance, support and a sense of personal worth and achievement. From the early days when students were mostly the daughters of Irish Catholic migrants, to the present when most students are the sons and daughters of post-war migrants from Europe, or are themselves refugees from South East Asian countries, the college has stood for the independent right of choice in education; it has provided a first entry to tertiary education and to a professional career, and encouraged a sense of pride and achievement for personal effort.

The two trees may therefore, also have another less visible message. Beneath the concrete path between them, it is probable that their roots reach out and meet. This may remind us of one of the great hopes of the college — that our students will draw on the best traditions of the old and the new, of their own family and ethnic origins, and of the younger and more vigorous traditions of Australian society. The elm has been preserved (with the help of modern technology) while the eucalypt is continually growing and changing, shedding branches which are no longer vigorous and developing new ones which promise future growth.

The campus has many reasons to celebrate seventy-five years of Catholic teacher education, and to be confident of continuing to be a significant influence in Catholic tertiary education in the generation which separates it from a centenary celebration in a new century. There is much of its history that is missing in this account, mostly because of constraints of time for research and the limited availability of source material. Many records have not been preserved as carefully as the archivist or historian would wish. Perhaps that is a task for the next generation in the preparation for the centenary in 2009.

Marie Kehoe, R.S.M., A.M.
Director
July, 1984

(1) The lemon-scented gum. Its age is uncertain, but it was a young tree in 1920.

(2) The 1909 building with the 1966 extension. The three floors of this wing are now used by the teachers college and the convent is in the western wing, part of which is visible.

(3) The administration building, which was formerly one wing of the students' residence built in 1955.

(4) The elm. It is the only survivor of six elms which lined the Mount Alexander Road boundary of Robert McCracken's home 'Ailsa'. In 1983, dead wood was removed and the main branches cabled.

Acknowledgements

The idea of a concise pictorial history of the establishment and growth of a Catholic teachers college at Ascot Vale was encouraged initially by the Advisory Board of the campus, and by the association of former students, staff, parents and other interested persons, known as Friends of Mercy, who have sponsored the project and assisted with its publication and distribution. The Campus Executive has also taken an active interest and has made funds available to subsidize the costs of printing.

The major task of searching for and assembling material, writing the text and laying out the accompanying illustrations, was undertaken by a voluntary group of staff and former students. This approach means, of course, that there are well-defined restrictions on the work, which is not intended to be a complete history.

The initial plan for organizing the material into sections was suggested by a former student, Margaret Kelleher (1961) who also acted as convener of the publication committee. Another graduate, Alex Rossimel (1982), researched and did the major writing of the history of the site. The Campus Librarian, Chris Sheargold and his staff researched and wrote the section on the buildings. The Director, Marie Kehoe RSM, contributed the section on the registration and early curriculum of the college and the changes in the courses taught over the years. She also researched and wrote from her own records and the records kept by the previous Principal, Sr. Ephrem Hartigan RSM, the account of the development of the college constitution and Council. John Gregor, Lecturer in Literature and Drama, wrote the two sections which are based on personal memories and oral history. The primary material for these sections was collected in interviews and written statements, gathered by John Gregor, Mary Wickham RSM (1978), and John Brick, Lecturer in History and Education; some material was also taken from the annual student souvenirs for the years from 1966 to 1975. We thank all those present and former students and staff who offered their recollections and views. These are acknowledged more specifically in the section on Notes and Sources.

The careful work done in recent years by Sr. M. Vivian Dwyer RSM (a former Principal and now the college Archivist) in gathering historical material and establishing archives, has made a difficult task somewhat easier. Sr. M. Vivian also contributed her own recollections and assisted John Gregor, Margaret Kelleher and Marie Kehoe in organizing the text for publication. Our thanks are also offered to the Melbourne Congregation of the Sisters of Mercy for access to the Congregation Archives at Rosanna. Mrs. Leanne Kelly, Secretary to the Director, spent many hours typing and correcting drafts. Wil Sheldon, Lecturer-in-Charge of the Art Department, advised on art work, while Jean Sheldon assisted with graphics. Dr. Elizabeth Wood-Ellem prepared the index. The errors and omissions are all our own.

Mr. Bill Pearson, the Managing Director of Port Phillip Press, Elsternwick, Victoria and his staff, were generous in offering advice, interest and their professional skills in the printing of this history. Much of the photographic work was done by Rodney Spark, the audio-visual technician at the campus and by Henk Remm of Prahran. Our thanks go to each of these, and to many other 'friends of Mercy' who assisted with this publication.

We shall find a Place

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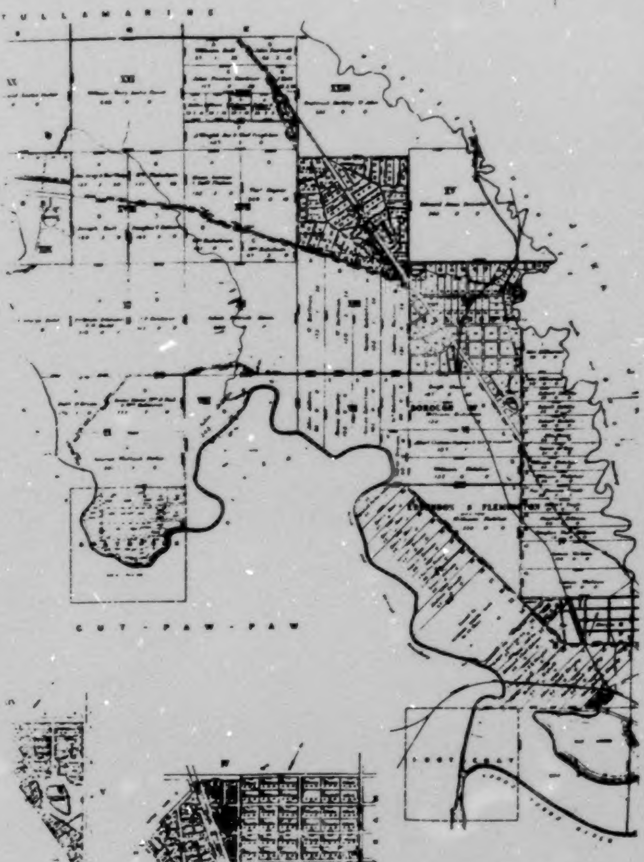
DOUTTA GALLA

COUNTY of BOURKE


TULLAMARINE
XX
XXI
XXII
IV
CUT-PAW-PAW

I

Anyone who has followed the tram track up Mount Alexander Road to Mercy Teachers' College will be familiar with the steady slope which begins at the Moonee Ponds Creek and tapers off near the college. This slope consists of tertiary deposits of sediments laid down when the district was covered by a shallow sea. The natural landscape of the district is something difficult for students, staff or visitors to the college to imagine. When the first Europeans arrived, they discovered and described relatively undulating land, flanked by the Saltwater (Maribyrnong) River and 'Mone Mone Creek' (Moonee Ponds Creek). They found large eucalypt trees, deep gullies and reed-fringed waterholes where water was trapped by this undulating terrain. It was these natural waterholes and sheltering woodlands which attracted Aborigines to the district, providing them with food, water, shelter and the raw materials for their few possessions.

Corroborees were common occurrences in the Essendon district until about 1867. A tribe of Aborigines supposedly used a vacant lot known as McCracken's Paddock, behind a large house called 'Ailsa' for their corroborees. This paddock which was slightly higher than the surrounding land must have seemed an appropriate place for such occasions. Ailsa, the home of Robert McCracken, was purchased by the Sisters of Mercy in 1908 and became the site of Mercy Teachers' College.

George Gregor Bishop, native-born son of district pioneer Captain Charles Reginald Bishop, later recalled one of the numerous corroborees held in the Essendon district. This relatively small corroboree was staged by nomadic tribes of Aborigines from Ballarat and Bendigo. In tribal Aboriginal life, meetings of different tribes were held for the exchange of food, goods and marriageable daughters. The meetings were held on a common site, which necessitated the travelling of long distances and often included a corroboree. After the Europeans had established themselves in the district, these corroborees also earned gifts of 'white money' for the Aborigines.

> "The lubras provided the dance music, some of them having pieces of flat hardwood, and others dried oppossum skins rolled into a ball which, on being struck, emitted a peculiar sound while the remainder chanted. The men sat in large cirlces each grasping a long spear, and as there were 100 taking part on this occasion they formed an imposing array. One of the men sang a chant while the lubras lit a fire and continued to beat time. Then all the men rose like well drilled soldiers and making all kinds of passes with their spears, at a given signal formed themselves into lines facing each other. Next they linked together with legs entwined and resumed

> their weird chanting. With some contortions of the body they formed squares and circles all the time in unison with music produced by the lubras. The shadows flung by the flickering flames made an uncanny spectacle."

The formal arrival of the Europeans in the district was in 1837 when Hoddle instructed an assistant surveyor to survey the land around Mone Mone Creek, a chain of ponds running into a saltwater swamp. The land divided into territories by Aborigines, now became divided into allotments of land for sale to Europeans. The land was surveyed and carved up with arbitrary lines showing the limits of ownership.

Douglas Thomas Kilburn and his brother Charles arrived in Melbourne in 1840 and by 1842 had set themselves up as licensed Customs House agents on Queen's Wharf. The brothers each bought two of the carved up blocks of land in the Doutta Galla district. Douglas purchased his seventy-three acre property for £120/9/-, probably only as an investment for he sold the western part of the property in 1848 to William Henry Buckley for £182/15/-. It was on this land, originally purchased by Douglas Thomas Kilburn from the Crown and which Buckley later sold to Robert McCracken, that Mercy Teachers' College was built.

William Buckley had also arrived in Melbourne in 1840. He had previously been a lieutenant in the 82nd Regiment which had been sent to the Port Phillip District the year before. In Melbourne Buckley was appointed draughtsman in the Survey Office. In November 1840, even before he bought land from Douglas Kilburn, William Buckley was already living at a property called 'Bellevue' on the western side of Moonee Ponds Creek. Whether or not Bellevue was on the same site as Ailsa is difficult to determine. The name Bellevue suggests that it may have been the house on Flemington Hill later called Ailsa. However, when Robert McCracken bought the house in 1865, he described it merely as 'Captain Buckley's place', and in November, McCracken wrote to one of his brothers in Scotland that he had not yet named it. If the house which McCracken bought from Buckley was indeed Bellevue (which had stood since about 1840), the name Ailsa was given only after McCracken had made his renovations and improvements.

William Buckley's land fronted onto the first rough track cut by the Europeans into the natural landscape of the district. This track witnessed the passage of thousands of new immigrants on their way to the Mount Alexander (Castlemaine) goldfields, and later to Ballarat and Bendigo. Hoping for easily won wealth, they travelled from Elizabeth Street and along Flemington Road. With all their necessary possessions, they climbed the slope up Mount Alexander Road, past

Buckley's land, and then had their first stop-over for the night in Essendon, with its waterholes and sheltering trees. In 1860, these waterholes also encouraged Burke and Wills to have their first stop on their epic exploratory trip. Mount Alexander Road became a major artery for the township of Melbourne whose population had just discovered gold.

Two immigrants who prospered indirectly from the gold fever which swept the large number of newly arrived immigrants, were the McCracken brothers. Robert and Peter McCracken arrived in Melbourne in 1841 from their home in Ayrshire, Scotland. Peter leased and later purchased a property in Moonee Ponds, beginning the family's long association with the district. With their brother-in-law James Robertson, the brothers established a successful brewery in Little Collins Street in 1851. In 1865, Robert McCracken purchased William Buckley's house and thirteen acres of land on the Flemington Hill for £3,000. In their letters to another brother back home in Scotland, Robert and Peter described the house as conveniently located to the brewery in Melbourne. Robert immediately began making improvements and by September of the same year had built a new drive and laid out borders in the garden. By 1870 he had spent about £500 improving the house and garden. As well as being the site of Aboriginal corroborees, McCracken's Paddock also has claim to being the playing field for the original Essendon Football Club which was formed there in 1871. Robert, being the first President of the club, allowed the use of his land behind Ailsa for playing this colonial-bred game.

An idea of the splendid home that Ailsa was when purchased by the Sisters of Mercy can be gained by reading a description of the property as it was advertised at the time.

Extract from Essendon Gazette, 10 October, 1907.

> " 'Ailsa' is a handsome and substantial 2-storied Residence, containing 3 large reception rooms, 9 ft. wide entrance hall, 7 bedrooms, bathroom, presses, pantries, kitchens, scullery, 2 maids' rooms, and vestibule, in main building; with detached w.b. washhouse, laundry, dairy, men's rooms, etc. Also, Splendid BRICK STABLING, coachhouses, loft, harness-room etc. The land to be sold with the residence has an area of 2 acres, 2 roods, 20 perches all beautifully laid out in garden, lawns, shrubbery, pitched yard etc. and is surrounded by Mount Alexander road, Ailsa, Ayr and South streets. To the former which is the main road it has 607 ft. 6 inches frontage. The property is delightfully and conveniently situated on the hill, exactly 3 miles from Melbourne G.P.O., on the new Electric Tram route, and only 7 minutes from Ascot Vale or Newmarket Railway Stations."

When Robert McCracken died on 17 February, 1885 his property was passed on to his wife Margaret, his brother Peter, and his son Alexander. As the surviving executor in 1907, Alexander began to sell off portions of the thirteen acre property. The property was divided into house blocks and Ailsa Street laid out. Many of the houses in Ayr Street, Ailsa Street and Wigton Street, were built on part of the Ailsa estate. Curiously, George Gregor Bishop mentioned earlier in this chapter purchased one of the blocks in Wigton Street, which would have been part of McCracken's Paddock. The largest portion of about three acres on Mount Alexander Road, was sold to the Sisters of Mercy for £2,300. Only three miles from the city, this site had been convenient for Buckley to the Survey Office in Melbourne, for McCracken to his brewery in Little Collins Street, and now for lecturers from the University of Melbourne who came to conduct classes at the teachers college for the Sisters of Mercy.

II

The establishment of a central novitiate and training college for the Sisters of Mercy at Ailsa in 1909, is tied not only with the development of the district in which it was located, but also with the development of the systems of educating children in Victoria. Alongside the development of a large, centralized system of State education. The establishment of a college for the Sisters of Mercy reflects changes in both the State and Catholic systems of education.

The colony's first schools were basically privately run and on a small scale. In January 1848 a General Education Board and a separate Denominational Board were established. However, by 1862 changed demographic characteristics in Victoria required new legislation. The goldrushes of the 1850s produced a decentralized and scattered population. It was deemed necessary to educate the children of this population. So, in 1862 a Common Schools Act was passed which replaced the two separate Boards, and the denominational schools were brought under closer government control. Money was only granted to schools such as Catholic schools when they provided four hours of secular education per day, had a minimum attendance, and suitable buildings. In 1867 the Board of Education was dissolved, placing education under ministerial control.

The famous 1872 Victorian Education Act, which provided 'free, secular and compulsory' education for all Victorian children, made it difficult for denominational schools to finance the salaries of lay teachers as government funding for non-government schools was discontinued. It was from this time onwards that a large burden of education fell on religious orders, such as the Sisters of Mercy.

The Congregation of the Sisters of Mercy had been founded in Dublin, Ireland, in December 1831 by Mother Catherine McAuley,

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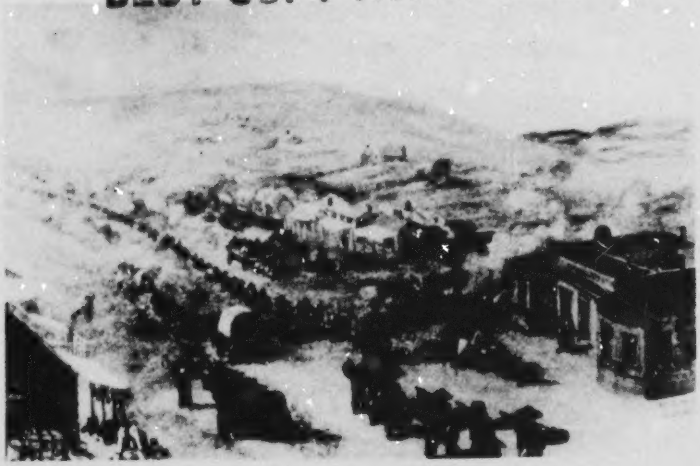
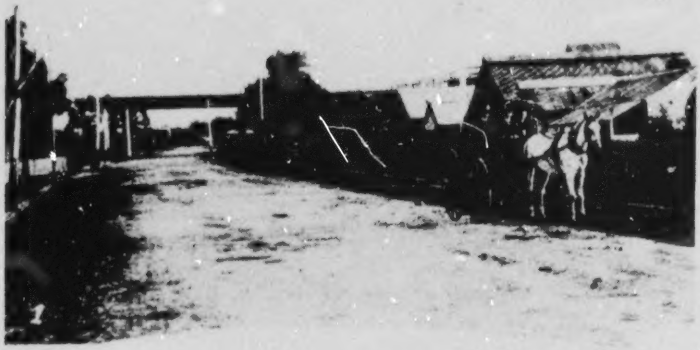


(5) S.C. Brees — Flemington, Melbourne circa 1850. (Watercolour, looking up Mount Alexander Road from Flemington Bridge on the road to the goldfields.)



(6) Mount Alexander Road, 1904, looking back towards Flemington Bridge.

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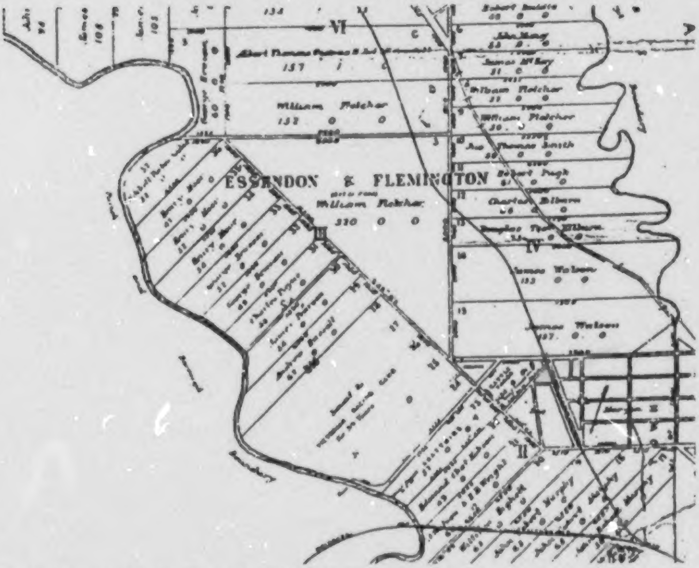
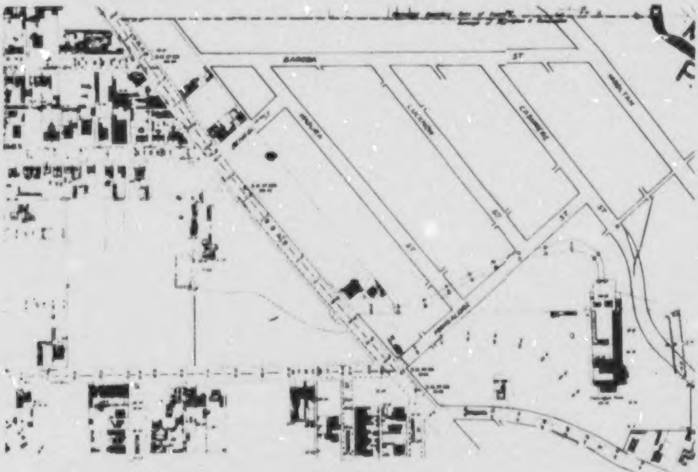
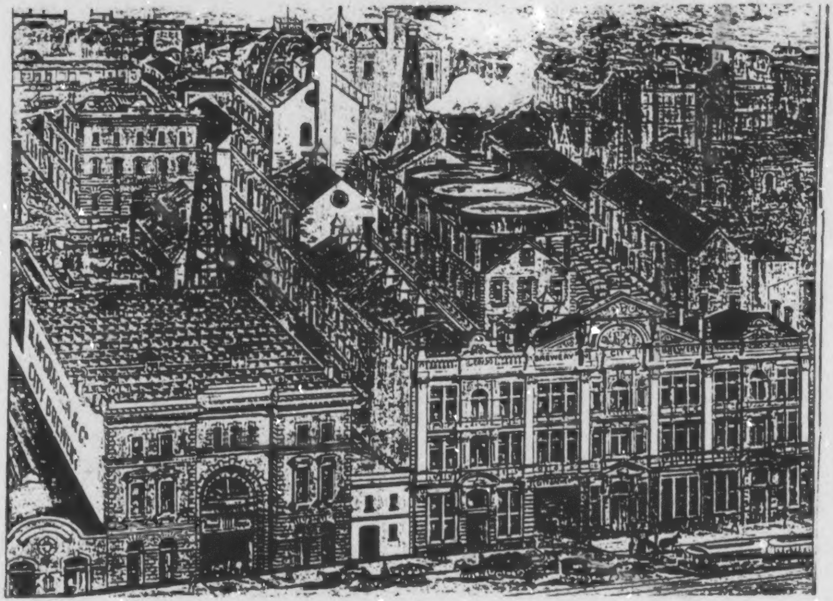

ESSENDON & FLEMINGTON
William Fletcher
VI
IV
II

(7) Doutta Galla Land Allotments 1840s.
C Crown (State of Victoria) Copyright. Reproduced by permission of the Surveyor-General Victoria.



(8) Mount Alexander Road (1886). Ailsa on the left (west) and Flemington House on the right (east).


R. McCRACKEN & Co
CITY BREWERY
BREWERY
CITY

(9) R. McCracken and Company's City Brewery as it appeared in Sutherland — Victoria and its Metropolis (1888).

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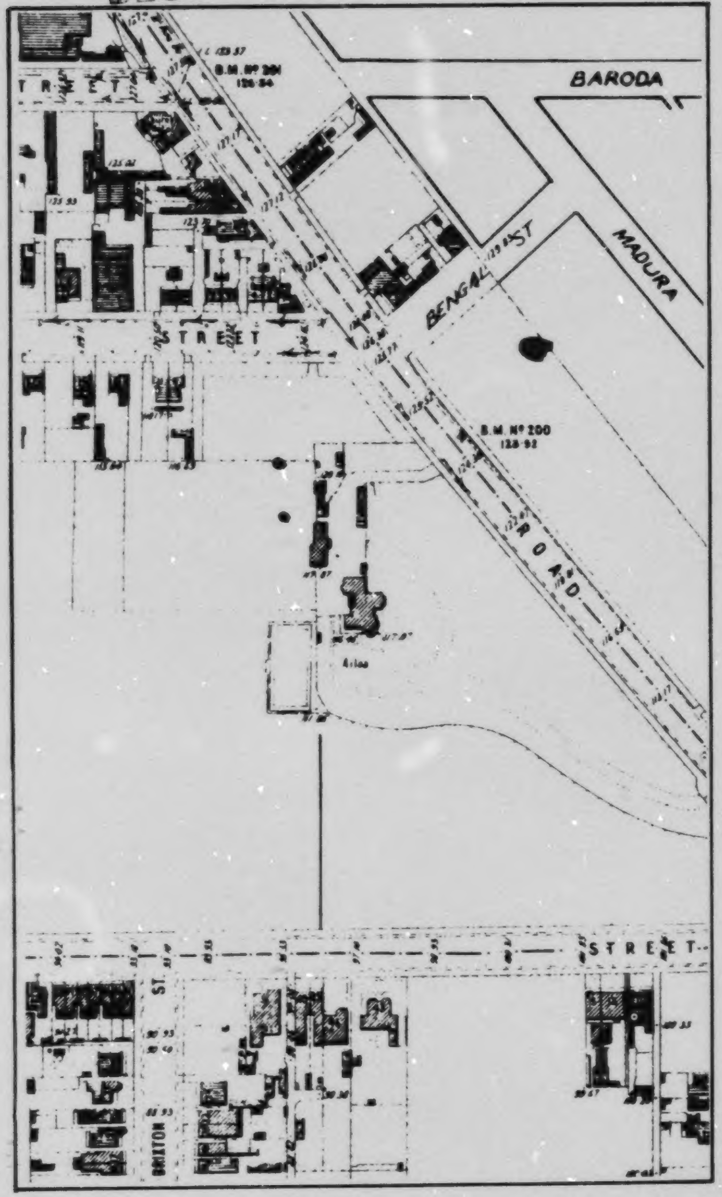
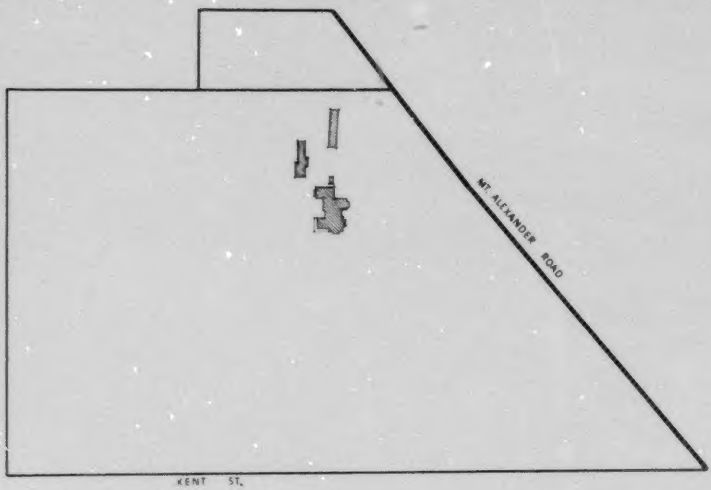
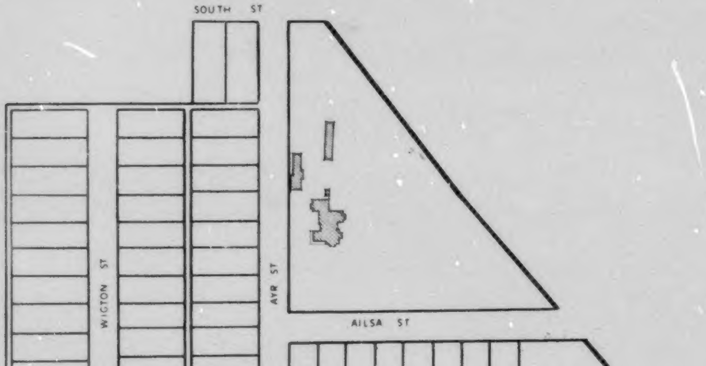

BARODA
MADURA
BENGAL ST
B.M. No 201
128·84
B.M. No 200
128·92
ROAD
STREET
STREET
STREET
ST
BRIXTON

(10) Mount Alexander Road (1886) showing Robert McCracken's property.

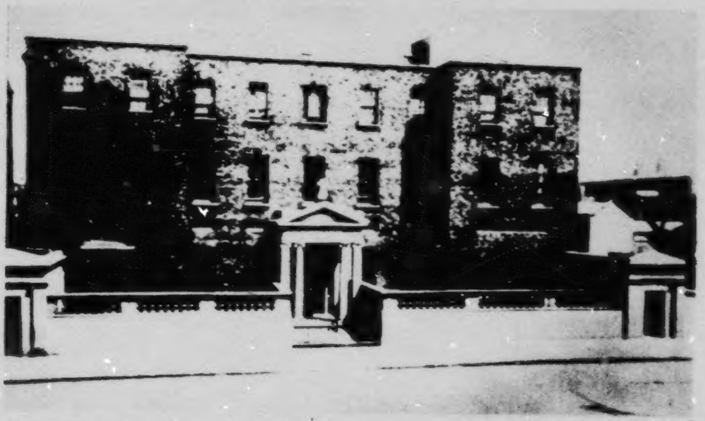

MT. ALEXANDER ROAD
KENT ST.

(11) The 13 acre site owned by Robert McCracken showing the position of the house 'Ailsa' with stables, coach-houses, laundry, dairy and men's rooms.

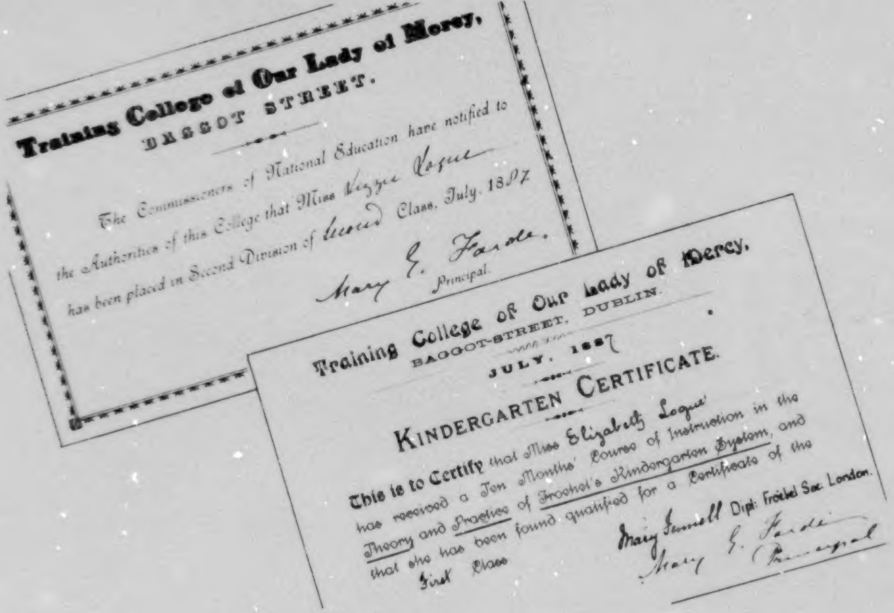

SOUTH ST
WIGTON ST
AYR ST
AILSA ST

(12) The sub-division of 1907, including the property purchased by the Sisters of Mercy. By July 1914 all blocks were sold.

(13) The foundress of the Sisters of Mercy, Catherine McAuley (1831).



(14) The first Convent of Mercy at Lower Baggot Street, Dublin, where Catherine McAuley commenced training teachers as early as 1836.



Training College of Our Lady of Mercy,
BAGGOT STREET.

The Commissioners of National Education have notified to the Authorities of this College that Miss Lizzie Logue has been placed in Second Division of Second Class, July. 1887

Mary E. Farde.
Principal.

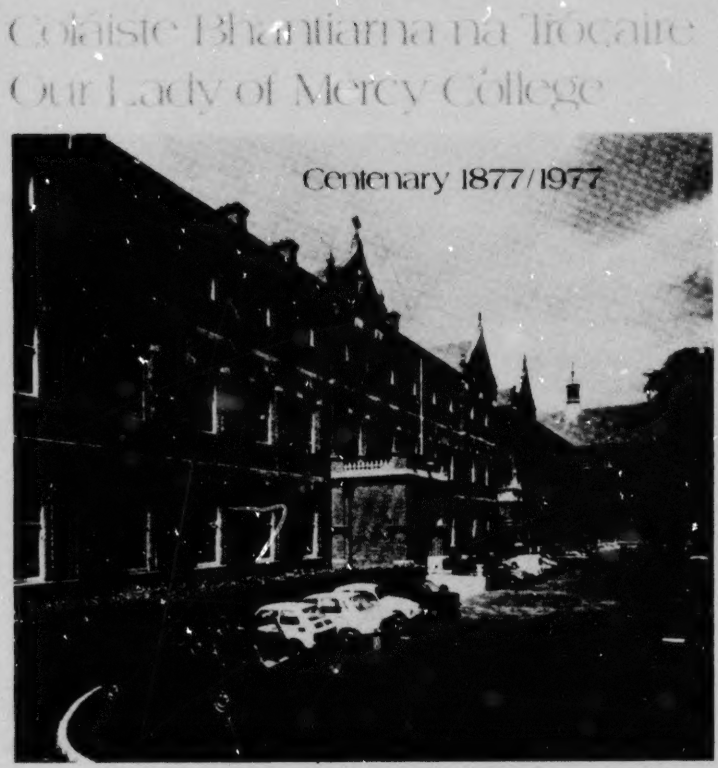
Training College of Our Lady of Mercy,
BAGGOT-STREET, DUBLIN.
JULY, 1887

KINDERGARTEN CERTIFICATE.

This is to Certify that Miss Elizabeth Logue has received a Ten Months' Course of Instruction in the Theory and Practice of Froebel's Kindergarten System, and that she has been found qualified for a Certificate of the First Class

Mary Fennell Dipl: Fröbel Soc. London.
Mary E. Farde
Principal

(15) Certificates awarded by the Training College at Baggot Street, Dublin, in 1887.



Colaiste Bhantiarna na Trocaire
Our Lady of Mercy College

Centenary 1877/1977

(16) The training college at Carysfort Park, Blackrock, Co. Dublin which continued the first Mercy Training College after the college was transferred from Baggot Street.

only a few years before Melbourne had been founded. The first Sisters of Mercy arrived in Western Australia on 8 January, 1846. When they came to Melbourne from Perth in 1857, at the request of Dr. J.A. Goold (the first Catholic Bishop of Melbourne), they were the first female religious to come to Victoria. They set up their first school in Fitzroy that year, and at Geelong in 1859. Within only 50 years of their arrival they had established twenty-eight convents throughout the State, were on their way to being amalgamated with the Sisters in Tasmania, and were preparing to establish a central novitiate and training school.

Withdrawal of funds and the lack of systematic teacher training led to a decline in standards in Catholic schools, but not in their numbers. The inability to pay lay teachers meant that novices were sent to schools as soon as they entered the convents. The Sisters of Mercy took any opportunity to 'train' their novices in the numerous larger convent schools they had established throughout Victoria. However, this method of training was haphazard and inadequate. Teachers with many years experience today would disagree with the idea that anyone with knowledge in a subject also has the ability to teach it.

At a series of meetings held in May 1907, to plan for the amalgamation of the Sisters of Mercy in Victoria and Tasmania, a decision was made to establish both a central novitiate and a central training college for the religious and lay teachers in Catholic primary schools with which the Sisters of Mercy were associated.

The Provincial Amalgamation of the Sisters of Mercy in Victoria and Tasmania, which decided to establish the college which was to become known as Mercy Teachers' College, stemmed from three main influences. Firstly between 1900 and 1904, Pope Leo XIII passed decrees concerning the training of Religious Congregations and Seminaries and the need to maintain uniform standards within the Church throughout the world. This was to have its impact in Australia, especially through the work of Dr. Carr, Archbishop of Melbourne at the time. Carr was concerned with uniformity within the Australian Church, and also with maintaining the Catholic system of education which was being threatened by the State's action. He worked hard to encourage the Sisters of Mercy to amalgamate. He felt that a central system of training novices in both their religious and professional lives would eliminate the problem of novices being sent to schools before they were suitably trained. At the Third Plenary Council for the Bishops of Australia and New Zealand held in September 1905, Carr urged a national uniformity in the teaching of the Catechism and in teacher training, especially for women religious who provided the majority of teachers. When the Plenary Council ended the Bishops petitioned Rome for the ability to bring a closer union of the Sisters in each Congregation of each diocese. This was approved by Rome in October 1906, but it was suggested that this decision should be made by each group for itself. So meetings of the Sisters were called by the Bishop to organize the amalgamations. For the Sisters of Mercy this was achieved in 1907, when the first General Chapter of the Amalgamated Sisters of Mercy in the State of Victoria was held in the Convent of Mercy, Fitzroy. On 7-8 January, 1908 Mother M. Evangelist Doogan was elected first Superior General. When the Amalgamation decided to establish a teacher training centre in conjunction with the novitiate, she also became for all practical purposes, the Superior of the training college, although others were responsible for the day to day organization.

Perhaps the real catalyst for this action was the Registration of Teachers and Schools Act passed by the Victorian Government in 1905. This Act required all schools to be registered and inspected by officials of the Department. To obtain classification, all teachers (lay and religious) had to be registered, and the Religious Congregations were asked to provide teacher training. However, the new regulations were not to come into force until January 1910, and this gave the Sisters of Mercy time to find a place for the teachers college. There was some encouragement from Archbishop Carr to send novices to the Central Training College which the Loreto Sisters had established at Albert Park in 1906, but the Sisters of Mercy decided to establish their own college. Thus, now amalgamated, and decided on a central training centre, the Sisters of Mercy set about looking for a site. In January 1908, they chose the McCracken property Ailsa, which was advertised for sale at the time, and was close to the University of Melbourne, to the teachers college in Carlton, and to a number of schools which were suitable for demonstration and practice teaching.

After the opening of the new novitiate and training college in 1909, the Catholic weekly paper, The Advocate (9 March, 1909) reported:

> "The massive pile of buildings, representing with grounds £10,000, recalled the great sacrifices being made by the Catholic body in the cause of education, religion and charity . . . The hidden spring is of course, Faith."

The idea of a hidden spring, providing a reserve of faith and courage, was shown to be a practical inspiration both in the early years of building up the college and in the decades of development which followed.

And Build . . .

15. [illegible] 34

Extract from

Essendon Gazette

10 October 1907

Thursday, October 17
At Half past Two O'clock
At the Rooms 28 and 30 Elizabeth street,
Melbourne.

Under instruction from
ALEXANDER McCRACKEN, Esq.
AUCTION SALE
Of

THE AILSA RESIDENCE
Ascot Vale

And

5-Roomed W.B. Villa

Also, the few remaining unsold

Building Allotments
in the AILSA ESTATE

"AILSA" is a handsome and substantial 2-storied Residence, containing 3 large reception rooms, 9 ft. wide entrance hall, 7 bedrooms, bathroom, presses, pantries, kitchens, scullery, 2 maids' rooms, and vestibule, in main building; with detached w.b. washhouse, laundry, dairy, men's rooms, etc.

Also,

Splendid BRICK STABLING, coachhouses, loft, harness-room etc. The land to be sold with the residence has an area of 2 acres, 2 roods, 20 perches all beautifully laid out in garden, lawns, shrubbery, pitched yard etc. and is surrounded by Mount Alexander road, Ailsa, Ayr and South streets. To the former which is the main road it has 607 ft. 6 inches frontage. The property is delightfully and conveniently situated on the hill, exactly 3 miles from Melbourne C.P.O., on the new Electric Tram route, and only 7 minutes from Ascot Vale or Newmarket Railway Stations.

The W.B. VILLA is situated in Wigton street, and contains 6 fine rooms and passage all lath and plastered, vestibule, bathroom, pantry, washhouse, copper, and troughs, front and back verandahs on land 40 ft. 3 inches by 125 ft. 1 inch to 10 ft r.o.w.

IMMEDIATE POSSESSION OF THE
ABOVE PROPERTY
CAN BE GIVEN.

The Auctioneers would draw special attention to this sale as the bulk of the Estate having already been sold. Mr. McCracken is willing to accept extremely moderate prices for the balance, including the above residence.

TITLES, CERTIFICATES

TERMS - Quarter Cash, balance in 8 Half Yearly Payments at 4½ per cent, full rebate if paid off sooner; but specially easy terms will be given for the W.B. Villa if desired.

Plans, Orders to View, and Fuller Particulars may be obtained from Graham & Styles, 28 Elizabeth street, and Charles Forrester & Co., Queen street, (auctioneers, acting conjointly).

I

Following the decision to establish a central novitiate and teacher training college, the search for a suitable site began. Fortunately at the time the McCracken family had already decided to sell their extensive estate at Ascot Vale. The bulk of the property had been divided into sixty five housing blocks. However a large portion of the Mt. Alexander Road frontage which contained the family home 'Ailsa', along with several smaller buildings, and which was bounded by South Street and the newly formed Ayr and Ailsa Streets, was offered to the Sisters of Mercy for £2,300, at a figure £200 off the sum that had been previously named as the lowest price. Largely because of its proximity to the city, Melbourne University and several schools belonging to the Order, the offer of this site, described by the Bishop of Sandhurst as 'one of the best around Melbourne' was readily accepted by the Council of the Congregation in January, 1908.

Although the old family mansion was still in good condition the upgraded requirements of the new Registration Board meant that a new thoroughly equipped modern building had to be added. Work commenced immediately. In spite of an estimated cost of £6,700, a figure which brought the total outlay to over £10,000, construction proceeded quickly and the new three storey structure was ready within a year. The official opening took place on Sunday 28 February, 1909, when the project was blessed by the Most Rev. S. Reville, Bishop of Sandhurst, before a large crowd of Catholic clergy and laity. At this ceremony alone over £3,000 was pledged towards the cost, with much of the money coming from an appeal made in all Victorian parishes in which the Sisters of Mercy conducted schools.

A contemporary issue of the Advocate described the new building thus:—

> "The style of the building that has been adopted is scholastic Gothic. The superstructure is of brick, finished in rough cast with brick dressing and slate roof. On the ground floor, north and south elevations, is an arcaded cloister, above which, on the north elevation, is carried up an arcaded balcony on the first floor and open balcony on the second floor.
>
> The plan of the building provided the following accommodation on the ground floor — Refectory, 65 ft. x 25 ft.; staircase hall, 27 ft. x 15 ft.; novitiates 32 ft. x 20 ft.; and 20 ft. x 20 ft. On the first floor, approached by a fireproof staircase, 5 ft. wide, are twenty-five cells, each 10 ft. x 8 ft. with necessary bathroom, lavatories, linen rooms, etc., all opening onto wide corridors. The second floor accommodation is similar in all respects to the floor below. All floors and partitions throughout are of fireproof construction, being built in reinforced concrete."

That same article also gives an indication that the new structure was intended only as 'the first wing of a comprehensive scheme of buildings for the novitiate', but whatever the original plans no major construction works were to be undertaken for the next four decades. A small lecture room, named 'St. Joseph's', was added in front of the novitiate building, while a wooden chapel was built at the rear of the old house near the corner of Ayr and Ailsa Streets. The only other significant alteration to the appearance of the site came with the removal of most of the Norfolk pines, which had long been a feature of the McCracken estate, and their replacement with palms. Little else changed in the first twenty years. The new building continued to serve the dual purpose of novitiate and teacher training centre, while Ailsa provided a home for the community as well as a headquarters for the Sisters of Mercy.

In 1916 there was some concern that the debt on the new building had not been paid off. After a meeting of the Congregation Council at the convent in Nicholson Street, Fitzroy, in April 1916, a meeting of the Superiors of all the convents was held to consider the 'best means of clearing off the £1,500 debt still remaining on the novitiate. It was decided that each convent should be responsible for a certain amount.' The amount is not stated. At a Superiors Conference at the end of the three-day Retreat for Superiors at the Nicholson Street Convent in January 1918, it was announced that the debt on the novitiate had been cleared.

It was noted earlier that, at the opening of the new building in 1909 it had been said that the building was intended only as a first wing of a set of buildings. Neither the Minutes of the Congregation Council meetings, nor the diary kept by the Superior General, Mother Evangelist provide further information on this point, although there is a record of meetings held under the direction of one of the Councillors, Mother M. Augustine of Bendigo, to plan a fete to raise money for the novitiate. The date fixed for the novitiate fete was 2 September, 1922 and 'all seemed very enthusiastic.' Mother Evangelist noted in her diary on 17 December, 1922 that the final meeting in connection with the novitiate fete had been held. Over £1,200 had been cleared, and 'the committee are determined to raise another £600 by donations'. It is not clear what was intended for the use of the money, which may have been either for running costs of the novitiate and teachers college, or for an extension to the building, as the original debt had been cleared in 1918.

There is some evidence that there were plans for expansion. In November 1924, Mother Evangelist visited Archbishop Mannix 'with reference to our taking up training of teachers as the Loreto Sisters are closing their college at Albert Park.' This expansion would have made an extension to the building necessary as the Central Training College at Albert Park had an annual enrolment of about twenty students until 1924 compared to an annual enrolment of seven or eight at Ascot Vale in the same years. The proposal did not result in expansion as Mother Evengelist records that the Archbishop would have been pleased if the Ascot Vale Training College would take up the numbers 'but did not offer to help'. The numbers at Ascot Vale did not begin to grow until the 1940s.

In 1926 changes in the close relationship between the novitiate and the training college were initiated which were to result in effects on the training college site which are still felt at the present time. The Congregation decided to build a new novitiate on another site. A number of factors would have contributed to this decision, although the available sources of information do not make it possible to fully document the reasons for the decision. In 1917 the Church in Rome commenced the process of collating and codifying Church Law, including laws which regulated seminary and religious training. These required the separation of novices from professed members of the community who were not directly involved in the novitiate program, and from lay people and secular studies or occupations.

A property in Ivanhoe, owned by the de Castella family was considered, but not purchased as the price was prohibitive. After inspecting other properties in Balwyn and Rosanna, the present novitiate site in Rosanna was purchased in December 1926, at the cost of £12,600 for twenty five acres. In the minutes of the Fifth General Chapter of the Congregation on 18 January, 1927 the purchase of a property for the new novitiate is recorded, and the comment added: "It is recognised that the present site at Ascot Vale is too close to a busy centre".

An ambitious, and costly, construction programme was conceived for a novitiate building for the new site. As one of the means of raising money for the project, very serious attempts were made throughout 1928-1929 to sell the entire Ascot Vale property, with the State Government and the Archbishop of Melbourne being named as two prospective buyers. However, with the Depression just beginning to make itself felt, no buyer could be found for the whole property, although the land on the southern boundary was subdivided and sold, leaving the present very restricted site.

The transfer of teacher training activities would have created problems because there were very few primary schools available for practice teaching in the Rosanna area, a potential difficulty which was noted at the time by the Council of Public Education. Whether it was because of this reason, or simply because the property could not be sold, the decision was made not to move teacher training. The Rosanna complex was opened on 2 November, 1930 with most of the novices at Ascot Vale transferring there in the following weeks with the Superior General and the Mistress of Novices. Only the Catholic Training College, as it was now known, together with its associated convent remained. Perhaps because the two main buildings were more than the college's limited operations required all activities were moved into Ailsa and the former novitiate building, although barely twenty years old was left unoccupied. In 1933 the old wooden chapel was moved to North Melbourne to be used as classrooms, while St. Joseph's was transferred to Convent of Mercy Coburg as a refectory.

In that same year part of the property was sold off in order to help alleviate the accumulated debt from Rosanna. The entire Ailsa Street frontage to a depth of more than thirty metres was sold to a property developer who subsequently built eight houses on it, and a smaller portion bordering on the sub-division and fronting Mt. Alexander Road, was offered as a single home site. This latter property having been sold for £500 was bought back in 1978, with a home on it, for £84,000.

By the mid-1930s Ailsa, now eighty years old, was beginning to show its age. The teacher training activities and the convent were transferred back into the more modern three storey building thus leaving the old house vacant. Ailsa was demolished in 1936. Today all that remains of the original McCracken estate is a small building which was once part of the coachman's quarters and which is now used as the student counsellor's office.

For the next twenty years the teaching activities of the college remained relatively stable and building activity, or rather inactivity, mirrored this.

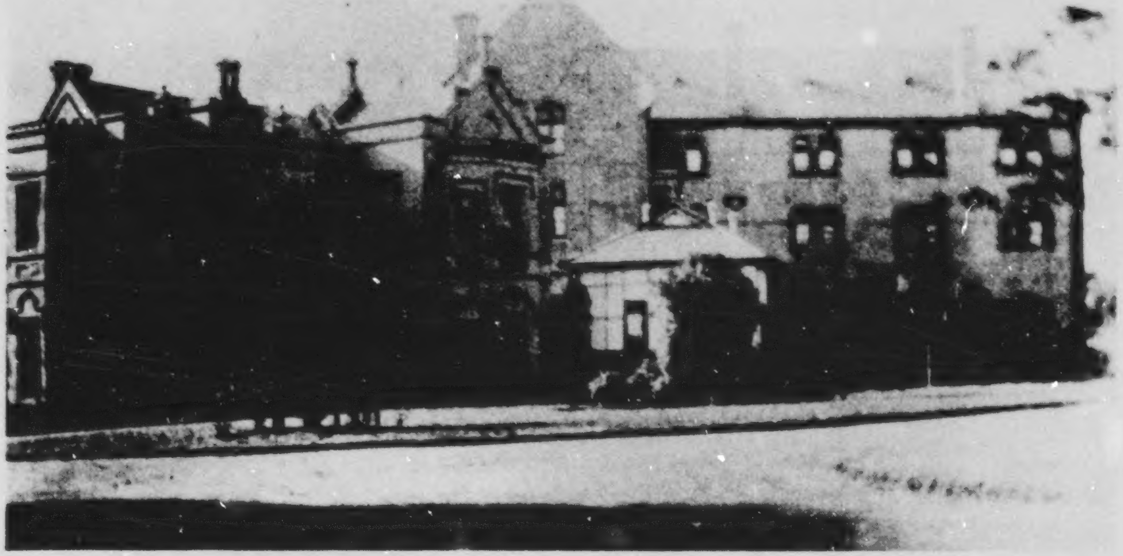
II

The previous twenty five years of building stagnation, and even decline, were in marked contrast to the great burst of development which flowed on from the mid 1950s. The post war baby boom, combined with the effects of a stepped up immigration programme had led to a very rapid expansion of the Catholic school system in Victoria. This in turn caused a serious teacher shortage.

In 1955, at very short notice, an appeal was launched for women to come to Ascot Vale to train as lay teachers for the Catholic system. The response was good. This great increase in academic activities marked the first in a series of booms in the quantity and quality of the College's teaching programmes and it was to prove a feature of each of these changes that the building programmes always lagged behind.

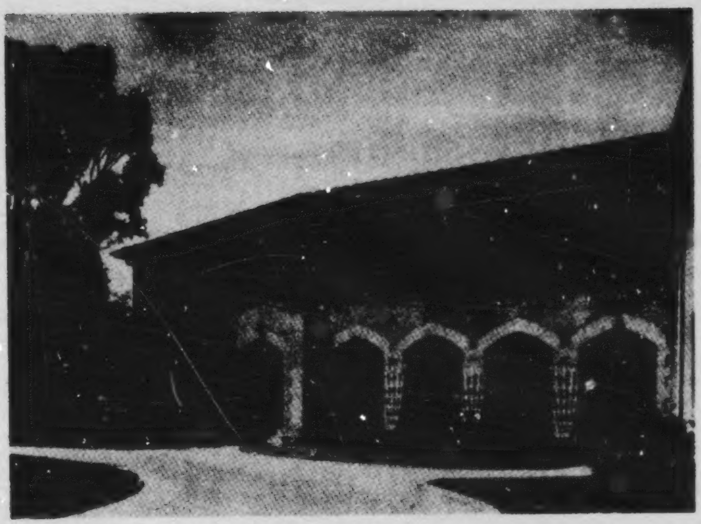
(17) Ailsa (left) and the new novitiate building in 1909 (taken from the Ailsa Street side of the property).

(18) The 'new' building (from approximately the same angle) in 1984.



(19) The college, circa 1918, showing St. Joseph's (centre front).

(20) The student counsellor's office in 1984 — all that remains of Ailsa's original buildings.



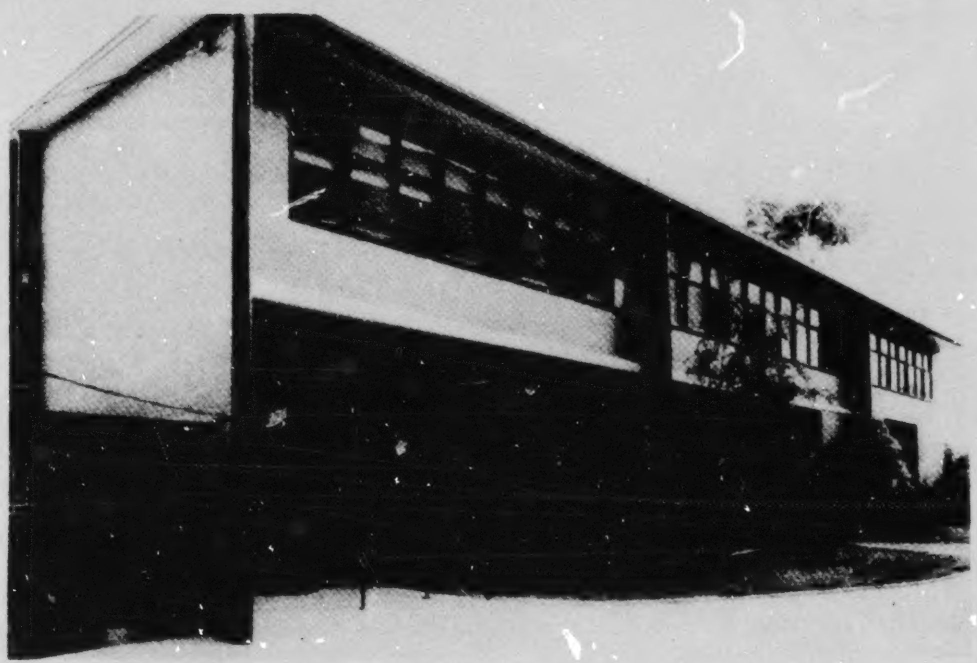
(21) The southern wing as it appeared in the early 1960s.

(22) The southern wing today.

(23) The science block (opened in 1967) as it is today.

Progress

(24) Series of photographs taken from the student souvenir of 1970, showing the removal of the tennis court to make way for the auditorium block.



(25) The auditorium block as it appeared in 1971 before it was joined to the main building.

(26) The South Street property. The large tin shed in the background is the campus gymnasium.

Mercy Teachers' College, as it was known from 1958, would always be short of adequate physical facilities during this period.

The new students began to arrive in February, 1955. At this stage the college lacked sufficient classroom, library and dormitory accommodation, the latter being necessary because a large number of women who answered the appeal were from country districts and were accepted as boarders. There had always been a high proportion of students, mostly nuns but including a few lay women, who 'lived in' but they had been readily accommodated in the existing facilities. However the 1955 influx stretched resources beyond breaking point. Therefore, work began almost immediately on a new two storey southern wing. Built partly on the site of Ailsa, it joined the existing building to form a U shape facing Mt. Alexander Road and unfortunately necessitated the demolition of the newly completed science room which had been added to the main block at the very point were the two structures were to meet. Containing a residence for twenty-one boarders on the first floor and a library, administrative offices and lecture rooms on the ground floor, the new wing greatly eased the space problem, albeit at a cost of £50,000. As usual money was in short supply. Part of the debt was met by pooling all the pensions paid to retired sisters and the remainder was made up by public appeal. The official opening, by Archbishop Mannix, took place before a crowd of 2,000, on St. Patrick's Day 1957, at which time a further £650 was raised towards the cost.

After a few years of consolidation, a gradual period of growth began. In 1965 the original building was extended on all three levels towards Mt. Alexander Road and in that same year work commenced on a two-storey science block which was located behind the southern wing, bordering on Ayr Street. This latter project was completed early in 1967 and was opened by Bishop Moran on 31 May that year. The normal financial crisis which accompanied each new project had by now been partially alleviated by the fact that the Archdiocese of Melbourne was directly providing some funds. Some State Government money was also to become available after 1967.

The college was still expanding and the facilities were struggling to keep pace. In 1970 work commenced on the most ambitious building project since 1909, a two-storey teaching block and auditorium, which was located in the northern corner of the property. For the first time public funds contributed towards the cost, with the Victorian Government providing a matching grant to the Archdiocese. The new complex which was officially opened by Cardinal Knox, on 23 October, 1971 included, along with four general lecture rooms, a music room and two much needed specialist art rooms. Although the auditorium was originally named McAuley Hall, after the foundress of the Mercy Order, the name was rarely used and quickly discarded.

By this time the boarders were being phased out. In 1973 the student residences on the first floor of the southern wing were refurbished to provide a larger library. As Mother Patricia O'Neill, who played such an important role in the development of Mercy College, had recently died, it was decided to dedicate the library to her memory. Although there was a formal dedication ceremony, there is no physical record of the event in the library.

Student numbers continued to increase due to the introduction of the three year Diploma of Teaching Course, with the result that resources remained over-stretched. In 1974 the area available to the convent itself was reduced so that the nuns' residence was confined, as it is today, to the north western section of the main building. This move freed a fairly substantial amount of floor space for the college's use and in the following year work commenced on converting the top floor to lecturers' offices and the middle floor to seminar rooms. Two years after the completion of this project the auditorium block was extended to enlarge the student common room on the ground floor and to join the main block on both the lower and middle levels, thus giving that whole area the external appearance it has today.

The southern wing was also further developed. Up until 1979 the library had been divided into two sections, the larger part being upstairs in the former boarders' residence, with A/V and curriculum materials being on the ground floor. In that year both levels were joined by an internal staircase. Shortly afterwards much of the remaining ground floor area was redeveloped and extended by enclosing part of the covered walkway, in order to provide a new home for the college's administration.

While lack of finance had consistently been a difficulty in the development of the college's buildings, the limitations of the site, especially after the sale of so much of it in 1933, was also a major factor in holding back proper growth. In the past decade attempts to alleviate this problem were made by purchasing surrounding properties. The first two of these, 1 Ailsa Street (bought in 1974) and 231 Mt. Alexander Road (acquired in 1978) were part of the land sold in 1933. A much more significant gain came in 1983 with the purchase of the nearby South Street property which had been rented since 1976. Currently the site of the gymnasium and a car park, it is hoped to develop this area as a large expressive arts/gymnasium complex.

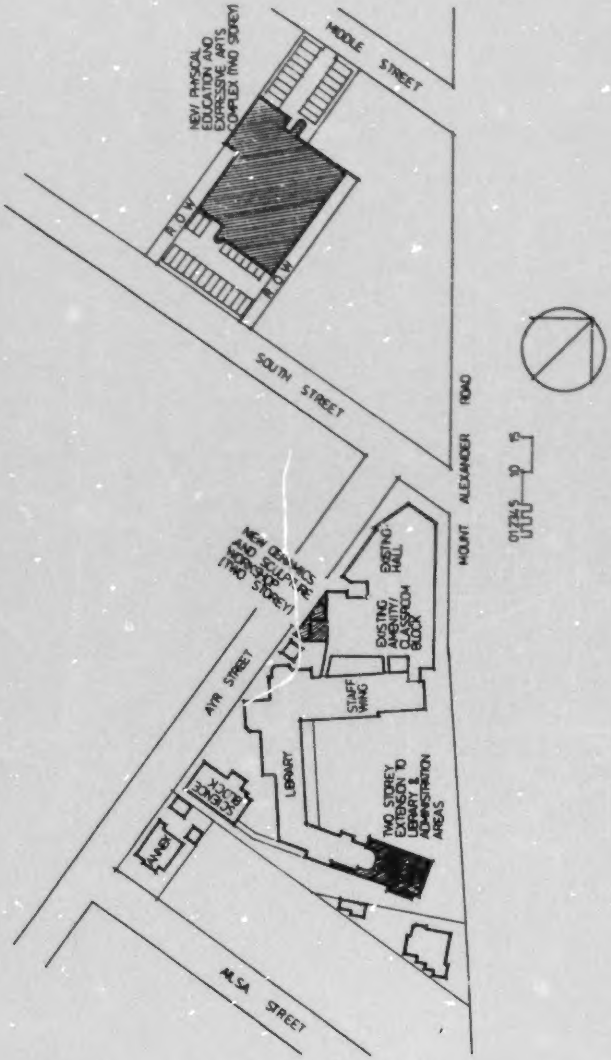
It is doubtful that any teachers college in Victoria has attempted to carry out its chosen function on a site as inadequate as that currently inhabited by the Ascot Vale campus. What was an ideal location in

1909 is now surrounded by heavy residential development, with very little scope for expansion. The one element likely to improve things, money, is also in short supply. For the first fifty years of its existence Mercy College's building programs struggled by on whatever funds the Sisters could raise themselves, with the only 'outside' assistance coming from the Catholic community in general. It was not until the late 1960s that direct funding for building projects came from the Catholic Archdiocese of Melbourne with State Government finance following a few years later. The campus has never benefitted from a major capital works grant from the Commonwealth Government, although it hopes to receive one in the 1985-1987 triennium.

The constraints of site and the lack of finance have meant that building developments have not kept pace with the growth of the teaching programs. Much has been accomplished but there is much still to do. The gym is little more than a large tin shed, the library is the smallest of any teacher training campus in Victoria, the staff room is totally inadequate. Lecturers' offices are in short supply and pressure on classroom use is great. Many specialist lecture rooms, such as the one for ceramics, are well below an acceptable standard and parking space is at an absolute premium. The purchase of the South Street property marks the first significant attempt to overcome the limitations of a cramped site and the ultimate development of that area will remove many of the existing shortcomings. However lack of finance seems destined to remain an inhibiting factor. Given the current economic climate the process of upgrading and adding to the buildings on the campus is likely to be a slow one.

INSTITUTE OF CATHOLIC EDUCATION
ASCOT VALE CAMPUS

SITE PLAN –


NEW PHYSICAL EDUCATION AND EXPRESSIVE ARTS COMPLEX (TWO STOREY)
MIDDLE STREET
R.O.W.
R.O.W.
SOUTH STREET
MOUNT ALEXANDER ROAD
0 1 2 3 4 5 10 15
NEW CERAMICS AND SCULPTURE WORKSHOP (TWO STOREY)
EXISTING HALL
EXISTING AMENITY/ CLASSROOM BLOCK
STAFF WING
AYR STREET
LIBRARY
SCIENCE BLOCK
ANNEX
TWO STOREY EXTENSION TO LIBRARY & ADMINISTRATION AREAS
ALSA STREET

And Grow . . .

BEST COPY AVAILABLE

Teachers & Schools Registration Board

EDUCATION OFFICE, MELBOURNE.

CERTIFICATE OF REGISTRATION OF A TEACHER.

1. Registered Number 1556
2. Name of Registered Person Doogan, Agnes Teresa (Sister Mary Evangelist)
3. Professional Address Convent of Mercy, Geelong.
4. Employment—
   - (a) Status Directress
   - (b) School (if any) Convent Schools, Geelong.
   - (c) In Private Practice at
5. Classification—
   - (a) Division Sub-Primary and Primary and Secondary
   - (b) Subjects and Grade, if in Division D —
6. Qualifications—
   - (a) Registered by virtue of employment before the passing of the Act ... Employed prior to Act
   - (b) Evidence produced satisfactory to the Board of fitness to teach ... —
   - (c) Literary, Academic, or other Qualifications T.I.C.; Matriculation
7. Date of Registration JUN 30 1906

I certify that the above is a true and correct copy of the entry of the above name in the Register of Teachers.

Frank Tate *President.*

Date *Registrar*

NOTE.—Registered Teachers must within one month of changing their professional address, notify the Registrar of such change of address.

I

The regulations of the Teachers and Schools Registration Act of 1905 which was the immediate occasion of the establishment of the college, provided a system which was basically an apprenticeship for persons who wished to become teachers in schools. The Asche Report on teacher education in Victoria, published by the Victorian Government in February 1980, made the comment that until the 1950s, "teaching was seen not so much as a profession but rather as a craft for which an apprenticeship was required". The need to use all available Church funds to provide school buildings for the expanding Catholic school population, meant that only very limited funds were available to support teacher training programs in the 1950s and the apprenticeship system persisted in the Catholic school sector for several years after the Education Department of Victoria had introduced longer college-based courses.

At Ascot Vale, a system of training which was predominantly a process of the student, or apprentice, learning from the master teacher continued until 1966 when a two year college-based course was introduced leading to a Certificate of Teacher Education. By 1972 this certificate course had been developed into a three year diploma course, and by 1980 students beginning the primary teachers pre-service course were enrolling in an undergraduate degree program which would lead after fours years of study (with one year of teaching practice between years three and four) to the award of Bachelor of Education. The change was not only in the length of the course, but in the nature of the subjects undertaken. The extent of the change in curriculum which has taken place over the span of seventy-five years can be easily seen in the change in the number and range of subjects studied, and in the breadth and depth of study required.

Circular No. 13 of the Teachers and Schools Registration Board set out the temporary syllabus Scheme A, to be taught prior to January 1910. It included five prescribed texts for sub-primary teachers and, for primary teachers, required two prescribed texts, three recommended texts, and six Education Department Circulars to be studied and examined. The 1984 Student Manual for the Bachelor of Education (Primary) at the Ascot Vale Campus includes summaries of course content for 140 units from which students choose forty-fifty units according to the course regulations to make up the four years of study. For each unit in the Student Manual there is a list of five or six representative references. The six titles of required reading for primary student teachers in 1909 have grown into a significant professional library.

The five subjects studied and the results gained by all students in training in 1921 fit on one double page in a standard size, black-covered exercise book, while transcripts provided for students who graduated with the Diploma of Teaching awarded for the three pre-service years of study in the Bachelor of Education required four pages of results one for each year of study, and a summary page.

Unfortunately the earliest records of students' marks held in the College Archives are for the year 1918. The earliest available Report of Inspection by officers of the Education Department of Victoria on behalf of the Teachers and Schools Registration Board is dated 1920, but the report is faded and barely legible. This report refers to the fact that the staff is the same as in 1918, indicating that there was an inspection in that year, but neither the 1918 Report, nor any from earlier years, has yet been traced, either among the college records or at the Public Record Office of Victoria. The only earlier document held at the college which is directly related to the course taught in the first ten years, is a hand-written letter from the Teachers and Schools Registration Board dated 3 September, 1909 and signed by M.P. Hansen offering comments on the proposed syllabus which had been submitted to the Board for comment and approval. The college itself had received notice of its approval as an institution for the training of primary and secondary teachers in a letter to Mother Evangelist signed by the Registrar, M.H. Bottoms on 30 July 1909.

> "Madam,
>
> I am directed by the above Board to inform you that it has been decided to recognise the Training Department Convent of Mercy, Mount Alexander Road, Ascot Vale, as an institution for the training of primary and secondary teachers under the Board's regulations for the training of teachers after the 1 January, 1910.
>
> I desire however to point out that provision must be made in the school for a satisfactory course in Practical Science.
>
> Yours faithfully, M.H. Bottoms, Registrar."

55

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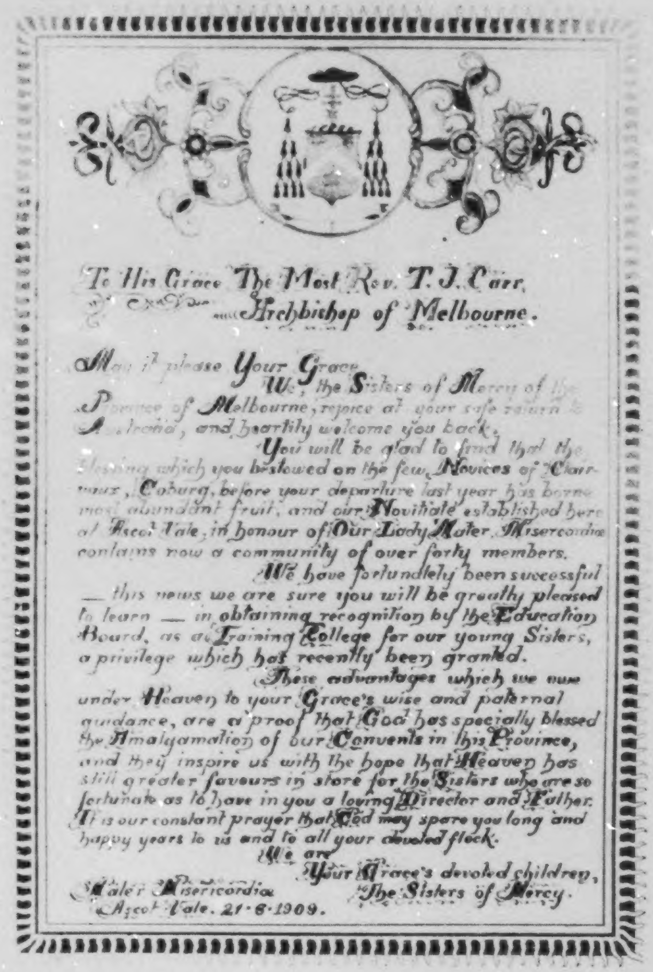


To His Grace The Most Rev. T. J. Carr,
Archbishop of Melbourne.

May it please Your Grace,

We, the Sisters of Mercy of the Province of Melbourne, rejoice at your safe return to Australia, and heartily welcome you back.

You will be glad to find that the blessing which you bestowed on the few Novices of Clairvaux, Coburg, before your departure last year has borne most abundant fruit, and our Novitiate established here at Ascot Vale, in honour of Our Lady Mater Misericordiae contains now a community of over forty members.

We have fortunately been successful — this news we are sure you will be greatly pleased to learn — in obtaining recognition by the Education Board, as a Training College for our young Sisters, a privilege which has recently been granted.

These advantages which we owe under Heaven to your Grace's wise and paternal guidance, are a proof that God has specially blessed the Amalgamation of our Convents in this Province, and they inspire us with the hope that Heaven has still greater favours in store for the Sisters who are so fortunate as to have in you a loving Director and Father. It is our constant prayer that God may spare you long and happy years to us and to all your devoted flock.

We are
Your Grace's devoted children,
The Sisters of Mercy.

Mater Misericordiae
Ascot Vale. 21·8·1909.

(27) Illuminated Address 1909.

(28) Mother Patricia O'Neill, Principal 1917-1948, taken in 1963 on the occasion of the 60th Anniversary of her profession. She was 85 years of age and had been the Superior General of the Melbourne Province 1939-1954 and of the Australian Union of Sisters of Mercy 1954-1966.

(29) The new novitiate for the Sisters of Mercy at Rosanna.

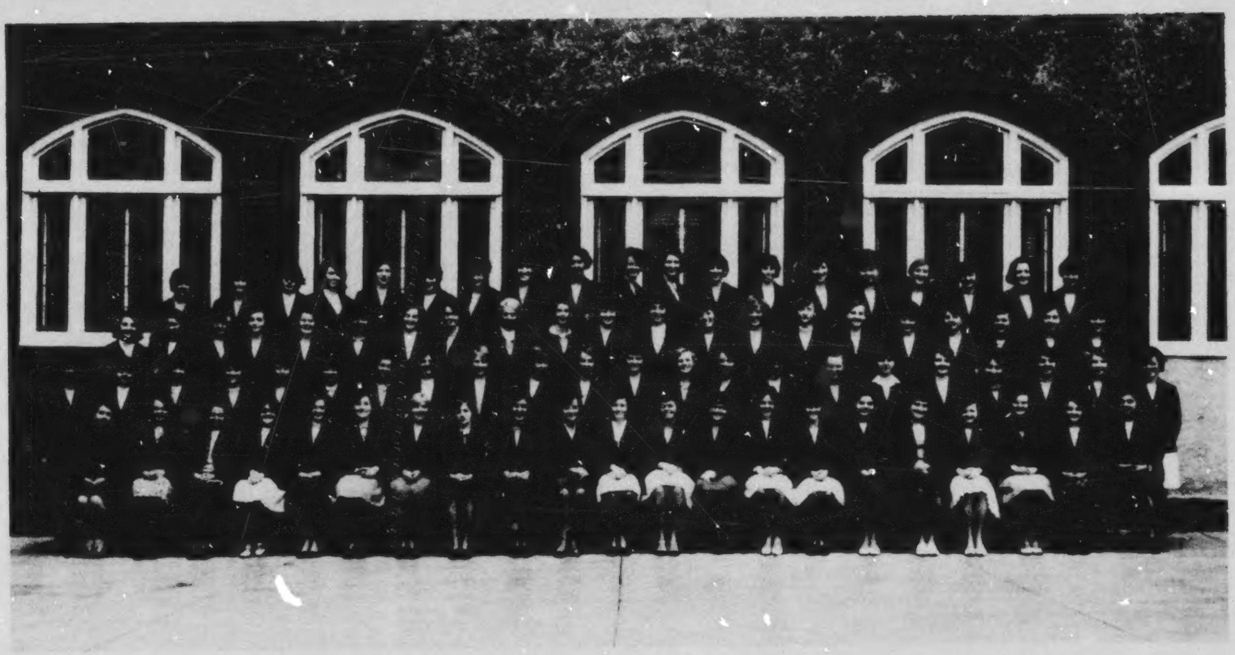
(30) Sister M. Fidelis Wallace, Headmistress of St. Brendan's School, Flemington 1925-1948 and Principal of Mercy Teachers' College 1949-1951.

(31) Sister Mary (Ethelburga) Harrington, Lecturer in Art 1942-1959, Principal 1959-1961.

(32)

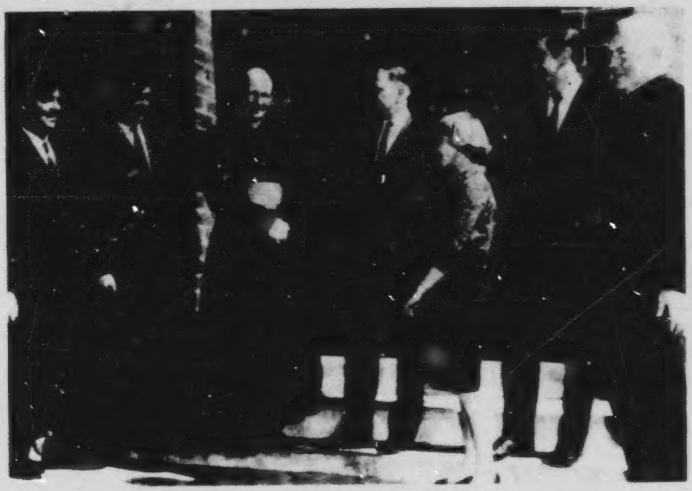
Sister Elizabeth (Cyrina) Cloonan, Lecturer in Psychology 1949-1976 and Vice Principal 1969-1976.

(33) The lay student teachers who responded to the "Crisis in Catholic Education" appeal in 1955 photographed with the Catholic Archbishop of Melbourne, Most. Rev. Daniel Mannix.

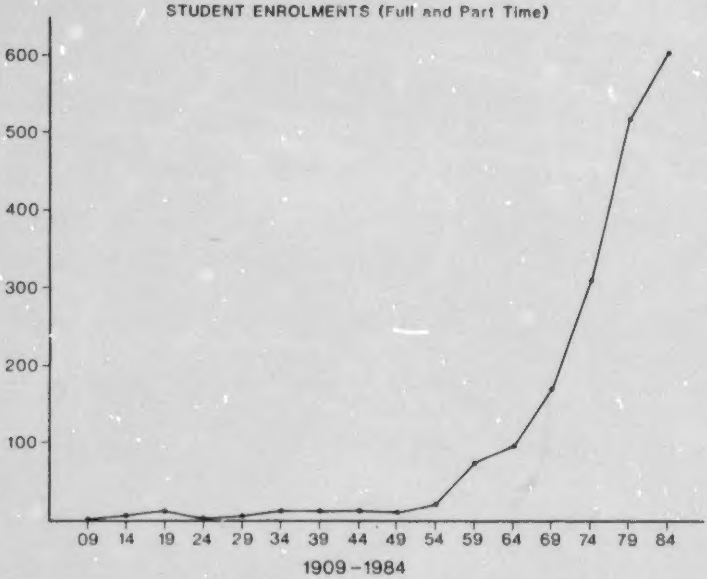


(34) The first group of students to undertake the two year course for the Certificate of Teacher Education (1966).

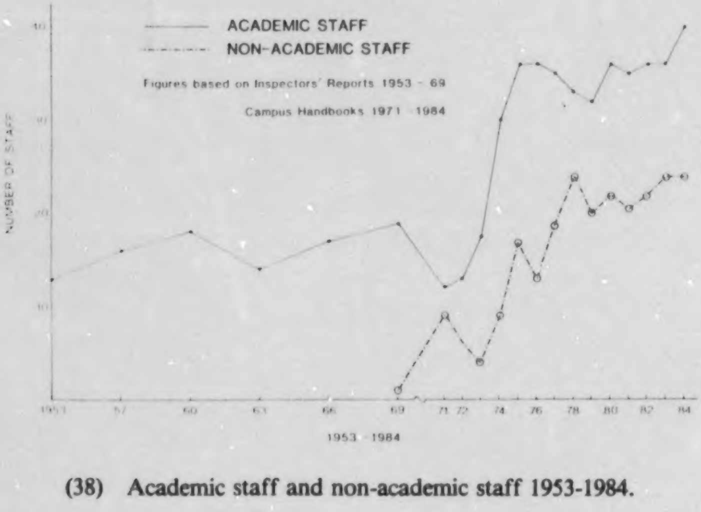
(35) Sister M. Vivian Dwyer, Deputy Principal 1949-1951, and Principal 1953-1958 and 1962-1968 with the Catholic Archbishop of Melbourne, Most Rev. James Knox in the college grounds in 1968. In the background, Lecturer in Art and Education, Vin Di Nuzzo.



(36) Archbishop Knox and Monsignor John F. Kelly, Director of the Catholic Education Office with academic staff in 1968; from left to right, lay staff are Vin Di Nuzzo, Eric Silvers, John Hassall, Patricia Heywood, Tas Bedford.



(37) Student enrolments (full and part-time) 1909-1984.



(38) Academic staff and non-academic staff 1953-1984.

(39) Sister Geraldine Wilson, currently the longest serving member of the academic staff, taught part-time 1959-1966, and full-time since 1966.

(40) Sister M. Ephrem Hartigan (second from left), Principal 1952-1953 and 1969-1971. Photo taken after her retirement in a History of Education seminar for experienced teachers. From left to right, with date of pre-service training, Moira Sheedy (1950), Angela Carroll (1955), Marian McDonald (1954), Carole McDonald (1959).

The visits by the Board, to inspect the college, were highlights of the year, as were the lessons required to be given before the inspectors prior to receiving registration.

Extracts From 'Novitiate Annals 1907-1917'

"During this memorable year, 1909, the work of registration had begun and the two Sisters who were presented with a test, Sister Mary Mechtilde and Stanislaus were happily successful.

The work of registration was continued in 1910 and again those presented gained a well merited success. The school had been patronised during the year for teaching practice and observation lessons. The new school at Ascot Vale, St. Mary's, was opened on Tuesday, 28 January, 1913. As the school building was not finished, children had to be taken to the Guild Hall. Attendance on the first day was 116 and that day week 177. During the year registration work was enthusiastically entered into and the Sisters and one secular, Miss Inez Sexton, passed successfully. Two Sisters also won the Diploma of Education.

This year, 1911, has proved a very successful one as regards examinations and registrations. Two Sisters were registered in May and six in November and these together with the winning of a diploma made the year an encouraging one in the matter of school work. Mrs. Wrigley's lessons and Mr. Hansen's visits always made a stir and for the latter much originality was displayed in the designing of charts for the lessons to be given."

II

The first plans for expansion seem to have been in 1923 and 1924. In April 1923, Sr. M. Gonzaga, the Vice-Principal of the Teachers' College and Mother Angela Murphy, the Mistress of Novices, inspected various sites for a high school in Moreland, and Mother Evangelist records that they had noticed a very suitable site in The Grove, and approval to purchase was requested from the authorities of the Archdiocese. On 7 August, 1923 there was a message from the Vicar-General of the Archdiocese, approving the purchase of the Moreland property as a site for a secondary school, although the purchase did not take place as notice was received on 27 August that the owner was not willing to settle at that time. Mother Evangelist does not indicate in her diary, the exact location of the property in The Grove, but the proposal is interesting in view of subsequent developments in that area. It was not until the 1960s that a secondary school was established by the Sisters of Mercy on part of the property surrounding the existing convent in Sydney Road, Coburg, and to accommodate the additional Sisters needed to teach in the secondary school, a number of Sisters who were teaching in primary schools, moved in 1966 to a house which was purchased at The Grove, East Coburg.

The proposal in 1923 to build a high school may have been related to the fact that the college had been recognized by the Teachers and Schools Registration Board in July 1909 for the training of both primary and secondary teachers under the Board's regulations which were to come into effect after 1 January, 1910. A number of students in the early years undertook studies at the University of Melbourne in conjunction with their teachers training course at Ascot Vale. The Teachers and Schools Registration Board and later the Council of Public Education granted full secondary registration after three years of secondary teaching experience to anyone who had completed a university degree and the one year Certificate of Teacher Education (Primary) at the college. It was 1977, however, before the college itself began to teach the one year full time secondary teacher education course leading to the award of the Graduate Diploma in Education (Secondary) which was accredited by the State authority and nationally registered by the ACAAE (Australian Council on Awards in Advanced Education).

In November 1924, Mother Evangelist went to see the Archbishop with the proposal that the Ascot Vale college should expand its training of teachers as it had become known that the Loreto Sisters, who had been training teachers at Albert Park since 1906, and had received registration under the new regulations at the same time as Ascot Vale in 1909, were to close their college. Mother Evangelist recorded in her diary that "His Grace was pleased that we should do so, but did not offer to help". The college at Albert Park had been established by the Catholic Bishops in Victoria in response to the new teacher registration legislation and students had been sponsored by the Bishops in return for an agreement to teach for three years in Catholic parish schools subsequent to their completion of the course. When the Sisters of Mercy commenced their teachers college at Ascot Vale, students were not funded in any similar scheme, and they may have been seen to be competing with the Central Training College at Albert Park. The number of students, both lay and religious, at Albert Park, had been greater than those at Ascot Vale until about 1920 but the decline in numbers as other Congregations, such as the Sisters of Mercy commenced to train teachers is evident in the enrolment figures at Albert Park, up to 1924 when the college was closed.

Until the two year course was introduced at Ascot Vale in the mid 1960s, one of the most noticeable features of the Inspection Reports is the apparent sameness. The staff was remarkably stable, several Sisters of Mercy serving long periods both lecturing and teaching at the two main demonstration schools, St. Brendan's Parish School, Flemington and Holy Rosary Parish School, Kensington. Perhaps best known of all was Mother Patricia O'Neill who lectured in the Theory of Teaching and Teaching Method and who was Principal from 1917 until 1949, although during the period 1939-1949 she was also the Superior-General of the Melbourne Province of the Sisters of Mercy and resident at Rosanna. Sister M. Pauline Murphy was Vice-Principal for almost all of that period and lectured in Psychology and Method. Sister M. Fidelis Wallace taught Science and Sister M. Vincent Thompson, Art; Sister M. Monica Taylor taught in the Sub-Primary section of the course and Sister M. Yolanda Bongiorno taught a Kindergarten course for many years, until the course was discontinued in 1966 when the two year Certificate Course for Primary and Sub-Primary Teachers was introduced. Sister M. Fidelis Wallace was appointed Principal in 1949 but, except for a very short time, was unable to carry out her duties because of ill-health.

Sister M. Vivian Dwyer, who is the college archivist at present, was the Acting Principal in 1949-1951 and then Principal from 1953-1958 inclusive and again from 1962-1968. In 1969 she took up her new appointment as Supervisor of Schools for the Mercy Congregation in Victoria and Tasmania. Sister M. Ephrem Hartigan was Principal for two periods from 1952 to May 1953 and again from 1969-1971. She resigned as Principal on her election as Major Superior of the Melbourne Congregation of the Sisters of Mercy in January 1972, and was replaced as Principal by Sister Marie Kehoe, who became the Campus Director when the college became part of the Institute of Catholic Education in 1974. For almost twenty years, in the 1940s and 1950s, other members of staff remained unchanged. Sister Elizabeth (Cyrina) Cloonan, who is now the Vicar for Religious in the Archdiocese of Melbourne, taught Educational Psychology and was also the Principal of St. Brendan's School, Flemington for many years. Sister M. Antoinette Burke, Sister Frumence (Marcian) McCarthy, Sister Philomena Likiard, Sister Antonia Duble and a number of other Sisters of Mercy taught Infant School Method, Sister Mary (Ethelburga) Harrington taught Art from 1942-1959, and was the Principal of the college in 1959-1961. Two members of the current staff — Sister Geraldine Wilson and Sister Sheila (Pius) Byrne — were also members of the college staff during the latter years of the 1950s, Sister Geraldine teaching Music and Sister Sheila, Nature Study and General Culture.

The stability of the courses taught and the staff teaching them during the 1940s and 1950s served to balance the unrest of the time, arising from the Depression, the Second World War and the sudden increase in the Catholic school population due to the post-war immigration program. The basic Principles and Techniques of

Teaching, as set out in Elijah and Cole's text, must have seemed a solid and permanent feature of all teacher training. General Method Courses changed very little over these years. However the Special Method Courses, relevant to particular subjects, such as English, Mathematics, Art, Social Studies, Science or Nature Study, kept in touch with new approaches; for example, in the teaching of reading, or the appreciation of poetry and prose and creative writing. Courses of study brought out from time to time by the Education Department of Victoria influenced the approaches to teaching various subjects advocated in Special Method Courses. There was also a Course of Study on the use of libraries, although library facilities in most Catholic parish schools were very limited.

One subject for which the lecturers in Special Method had very little assistance prior to the 1950s was Religious Education. Most Sisters of Mercy who trained as teachers up till the early 1950s would remember Mother Patricia's own notes on preparing children to receive the Sacraments of Penance, Holy Communion and Confirmation. Many a student teacher who was also a Religious would remember transcribing these notes and using them faithfully. At the teachers college, the nuns often did this task on Sunday mornings, as it was not usual for lay teachers in Catholic schools to prepare children for the Sacraments and it was not always considered necessary for them to train to take religion classes. Sister M. Vivian Dwyer who taught Special Method classes in a number of subjects during the 1940s still remembers her relieved feelings when she discovered one day in a city book shop in the late 1940s, an English text-book on teaching religion, which set out clearly the steps in the preparation of a religion lesson. This was before the influence of Jungmann and Hofinger became significant in Australia.

III

The number of religious teachers training at Ascot Vale reached its peak during the 1950s. Between 1950 and 1954, fifty-six religious student teachers completed the one year course, while only forty-seven lay students were enrolled. At the same time the pupils in parish schools in the Archdiocese of Melbourne grew in number from 61,000 in 1950 to 80,000 in 1954, an increase of 24%. The number of teachers increased by about 10%, from 1277 to 1403, and class sizes began to increase in an alarming way. The Archbishop, Most Rev. D. Mannix accepted the advice of the staff of the Catholic Education Office and decided to recruit lay teachers in larger numbers. A scholarship scheme was introduced to attract more primary teachers to the Catholic teachers colleges, and in 1955 the intake of lay students at Ascot Vale rose from eleven to fifty, increasing in the following ten years to eighty-ninety students. The previous total annual enrolment of religious and lay students had seldom been more than twenty students, and one of the effects of the sudden influx of a larger number of students, and the demand for a growing supply of first year teachers, was the postponement by ten years to 1966 of the addition of a second year of college-based training to the existing course in which one year was spent at college and the second in a school as a junior assistant teacher.

The crisis in Catholic education, caused by over-crowded classes, inadequate accommodation and minimal financial resources had very direct effects in the stress placed on teachers. It also affected them personally by delaying their opportunity to extend their pre-service courses as their counterparts in the government teachers colleges were able to do. On the whole, teachers in Catholic schools in the 1950s and 1960s faced greater challenges with less preparation.

The regular reports of Inspectors of the Council of Public Education, from 1953, recommend 'extending the training to a complete two year course, in accordance with modern practice'. Similar recommendations are made in the reports for 1957 and 1960. However, the urgent need to get as many teachers as possible into the Catholic parish schools as quickly as possible, had the effect of delaying the extension of pre-service training. The first group of students to do the two year college course was enrolled in 1966. They undertook a course in the first year similar to that done previously, but in the second year went on to do advanced studies in a number of subjects and also added Social Science to their course.

One consequence of the introduction of the two year course was the need for additional staff and the employment of full-time lay members of staff. There had previously been lay staff, even in the first year of the college, 1909, when Mr. and Mrs. Wrigley had taught part-time in addition to their duties with the Education Department and the University of Melbourne.

There had also been a number of visiting part-time lecturers over the years; some such as Doris Irwin (Music) and Prudence Hamono (English) were Education Department teacher educators; others were priests working in the Archdiocese, for example, Rev. J. Keaney; Mons. J.F. Kelly; Rev. G. Briglia; Dr. T.F. Little; Rev. W. Smith SJ, Rev. J. Fahey SJ; Rev. J. Mullaly, Rev. T. Doyle, Rev. E. Hodgen and Bro. T. Dean.

The first full-time lay staff, Eric Silvers and John Hassall, were appointed in 1966. Together with other lay appointees of the late 1960s, Vin Di Nuzzo and Wil Sheldon, they are still members of the Mercy staff today. Others, such as Tas Bedford, Patricia Heywood and Peter O'Brien, have moved on to other appointments.

Each of these left the security of other employment, in some cases losing service credits for long service leave and superannuation, for the uncertain future of a small institution in the throes of coping with a crisis of demand for teachers in Catholic schools. All were obviously committed to Christian values and Christian education. As a staff, the Principal of the period, Sister M. Vivian Dwyer, remembers them as a group of people dedicated to the training of teachers for Catholic schools, with a deep concern for the welfare of students and the children in Catholic schools:

> "They entered wholeheartedly into everything that concerned the College — Liturgy, social events, planning buildings, developing curriculum, and many hours of discussion implementing the two year course — at all times most supportive, thorough in preparation of their own courses and generous in giving of themselves to the college and its development."

In 1972 the college began to teach, for the first time, a three year course leading to the Diploma of Teaching. For the first time since the period of crisis in the 1950s, the Catholic teachers colleges in the Archdiocese of Melbourne were in a position to offer their students the same professional qualifications as their colleagues in the government primary schools. A three year course was generally recognized as necessary to enable beginning teachers to acquire the knowledge and skills required by new approaches to teaching and learning. The new Diploma of Teaching was not merely longer than the two year certificate. It had a greater emphasis on intellectual development and greater depth of personal and professional formation than had been possible in the shorter one-year and two-year courses. The increased emphasis on the Foundation Studies of Education, especially in Philosophy of Education and Sociology of Education, is a reflection of the statement of objectives which had been formulated and agreed upon by the academic staff of the college in a long series of discussions prior to the introduction of the course. With the advent of the three year course, the college also became a fully co-educational institution for the first time, as up to this time the only men students admitted had been clerics.

And Live . . .

BEST COPY AVAILABLE

Migration Brings Crisis for Catholic Education

Archbishop Mannix's Address at Liturgical Congress

"We have come to a stage when the Catholic system of education in Australia is in grave danger of breaking down," said His Grace, Archbishop Mannix, speaking at the national Liturgical Week last Thursday.

"With the sudden increase of population, mainly due to immigration," said His Grace, "a revolutionary change has come over this country in recent times. We were able up to this to provide Catholic schools and religious teachers to staff them. But I have lost hope that we can continue in the future to rely on the provision of religious teachers in our schools.

"Migration, of course, will continue and the position is sure to grow worse. The only solution that the priests and I can offer is that we should begin to make more use of lay teachers."

"I HAVE to apologise for being a late-comer to the Congress," His Grace Archbishop Mannix said at the Liturgical Week at Xavier College last Thursday. "I did intend, as Dr. Jones said, to be present at all the sessions but, unfortunately, like some of the Australian cricketers, I was completely bowled out by the scorching north wind, and, indeed, I have not fully recovered yet.

"I am delighted to have the opportunity of coming now at this late stage and of seeing this magnificent gathering. It is the greatest gathering, as Dr. Jones has just said, that has ever assembled on any similar occasion in Australia. Like Dr. Jones, I am very proud of the success that has attended the Congress. As I have mentioned, I had hoped to attend all the sessions. If I had been able to do so, I should have heard, to my advantage, a great deal about the Liturgy and the Mystical Body. Probably nobody had more need of enlightenment than I had. For I come from a class or race that, knowing little about the Liturgy and less about the Mystical Body, were and are among the best Catholics in the world. I don't say that by way of disparagement of this Congress. A new spirit has grown up in the Church not merely in Australia but all over the world in comparatively recent times. I don't say for a moment, or suggest, that the people from whom I sprang would not have been still better Catholics if they had had all the advantages that this Congress is intended to promote. But despite their disadvantages, I think I may claim that they are among the best Catholics in the whole of Christendom. (Applause.) I think I should say this in defence of all those excellent Catholics in Ireland, Australia or elsewhere who even yet don't know very much about Liturgy and who have not mastered the spiritual anatomy of the Mystical Body.

TRIBUTE TO DR. JONES

"However, be this as it may, I am delighted that the Congress has been made a wonderful success. I made the effort to come this afternoon really to pay a tribute to all of you, and, perhaps, especially to Dr. Jones, who initiated the whole movement. (Applause.) This is a new one of his activities, and he has done them all well. He has wonderful energy, [illegible] and very high ideals. He was fortunate in having a very helpful assistant in Father Smith. Dr. Jones and Father Smith contributed greatly to the success of the Congress. (Applause.)

"I could not add anything to the wonderful paper given by Father Kelly, who is a past master in this and many other subjects. I congratulate him on giving us such a splendid paper, and I am glad that I had the opportunity of being present to hear his address. (Applause.)

"With the permission of the chairman I will digress for a moment or two. It is not often I have the opportunity of addressing a body of this character.

"In Australia we have been intensely proud of our Catholic educational system. I have often said, I repeat, that our Catholic educational system compares very favourably with anything that can be found in any part of the world. Sisters, Brothers and priests have done for Australia and the Catholic Church something that Australia can never repay. Their reward of course will come in the other world. At present the Sisters, Brothers and priests engaged in Catholic education are doing as well and better, perhaps, than they ever did before. Vocations are more numerous, and the teaching orders are more zealous, progressive and capable than they ever have been. Yet we have come to a stage when the Catholic education system in Australia is in grave danger of breaking down.

REVOLUTIONARY CHANGE

"With the sudden increase of population, mainly due to immigration, a revolutionary change has come over the country in recent years. We were able up to this to provide the Catholic schools and religious teachers to staff them. I hope and believe that we are still able to provide the schools for migrant and Australian born children. But I have lost hope that we can continue in the future to rely on the provision of religious teachers in our schools. As I said, the religious teachers are better than ever. But through no fault of theirs they are unable to reach the host of children that are looking for admission into the Catholic schools in Melbourne and its surroundings. I venture to think that Melbourne in this respect is in no way different from other cities in Australia. There are thousands of children in Melbourne and suburbs clamouring for admission to Catholic schools but there is no accommodation for them. To their credit, be it said, priests and parents are really heart-broken when children have to be turned away from our Catholic schools. All this points to a crisis in our educational system.

His Grace Archbishop Mannix addressing [illegible] of the National Liturgical Congress [illegible] Rev. Dr. Percy Jones, President of the Congress.

"Migration of course will continue, and the position is sure to grow worse. The only solution that the priests and I can offer is that we should begin to make more use of lay teachers. Numbers of young Catholic people when they leave school are anxious to enter the teaching profession and go to the State training College. We must recruit these young people for our Catholic schools, where no doubt they would much prefer to be engaged. But we cannot expect to get these teachers unless they get the same remuneration and security that they would get from the State Department. All this means a heavy additional financial burden on the Catholic people, who have been carrying such a colossal burden for nearly 100 years. Now the necessity has arisen to ask them to increase their burden. My intention is to appeal to Catholic girls to come for training to the Catholic Training College at Ascot Vale. The college has been made available owing to the great generosity and unselfishness of the Sisters of Mercy. (Applause.) For a beginning the Sisters of Mercy have put this establishment at our disposal.

HOPE FOR JUSTICE

"I hope that the girls coming to the college and later to our schools will be as well remunerated during their training course and afterwards in the schools as State school teachers are. It will be a big added burden for our Catholic people after nearly 100 years of struggle, in bearing an unjust educational burden. But it would be too bad—it would be a tragedy if we were to falter. I hope that things [illegible] be as they are [illegible] of Victoria and the [illegible] of the Commonwealth [illegible] begin to do justice to [illegible] body. We are not [illegible] for the [illegible] placed upon us, but we look forward to the time when we shall receive justice for the present and the future. In the meantime we must bear our cross as best we can, for the sake of the children, of the Church of Australia. As members of the Mystical Body it is our duty to come to the rescue of the Catholic children of Melbourne who through no fault of their own are now without Catholic schools and Catholic teachers. We must do all we can to meet the crisis of the moment and hopefully await the time when we shall get justice for the great work we are doing in our Catholic schools. (Applause.)

"Our pioneer Catholic forebears with fewer numbers and more slender resources, faced their problem with superb courage and endurance. They won through, and the Catholic schools and the Church in Australia are the inheritance they have passed on to us. We shall not be unworthy of the great men and women who are gone." (Applause.)

Thirteen Resolutions of Liturgical Congress

Final Session at Xavier College

THE final session of the Liturgical Congress was held on Friday afternoon at Xavier College, Kew, in the presence of a crowded gathering of priests, ecclesiastical students, nuns, brothers and members of the laity. Right Rev. Mgr. J. T. McMahon presided, and with him were the priests who gave lectures during the week and members of the diocesan Liturgical Committee.

Thirteen resolutions were carried by the assembly. Rev. Dr. Jones explained that these resolutions were not in the nature of proposed legislation but were the expression of ideas which could be realised in the immediate future. They did not attempt to cover every aspect of liturgical life, rather were they practical resolutions which each person attending the Week could bring to their work in the coming year. The resolutions were:—

1. The intense study of the encyclical "Mediator Dei" is strongly recommended to all.

2. The Conference calls upon all Catholics to help in every way possible to restore the true religious significance of Christmas and Easter.

3. It is felt that those especially interested in the liturgy should set an example of observing and fostering the Lenten and Ember fasts of the Church.

4. The gradual extension of the use of the Dialogue Mass is strongly recommended. While the full Dialogue Mass (as printed in booklet "The Dialogue Mass" edited by Rev. Paul Ryan) is put forward as an ideal, it is recognised that it may be necessary to introduce the practice with less complete participation.

5. Congregational singing of hymns should be encouraged, but hymns should be chosen that are worthy in words and melody and are appropriate to the particular liturgical moment.

6. Following the desire of the Holy Father expressed in "Mediator Dei" and referred to specifically by the Apostolic Delegate in his opening address, the [illegible] of [illegible] Communion [illegible] the same Mass, is commended for general use. While it is recognised that such practices are not usually feasible when many communicants are present, the practice could commence at daily Mass in parish churches and in religious communities where the smaller numbers make it immediately practicable. From time to time on special feasts or occasions, the practice could be adopted with even large numbers, especially at general communions of sodalities and other Catholic bodies.

7. The conference wishes to encourage the greater use of blessings and sacramentals in the daily life of the faithful.

8. To foster the knowledge and love of the liturgy among the laity, the conference recommends the extension of the Guild of St. Pius X.

9. It is felt by the teaching religious present, that an association should be formed of all teachers interested in those subjects of the curriculum most closely allied to the liturgy wherever possible, for the purpose of regular study in the liturgy and its kindred arts.

10. The Conference considers that a general uniformity of the Gregorian Chant syllabus throughout Australia will help greatly to bring nearer the ideal of congregational singing of the Mass and other sacred functions.

11. The Conference urges a wider use of the publications used [illegible] the lecturers during the week.

12. It is recommended that in schools one full period during the week [illegible] given to the teaching of the Mass and its liturgy, preferably on [illegible].

13. The Conference appeals to schools, particularly non-parochial schools, to make a special effort to orientate pupils towards a closer participation in parochial religious life. To this end, pupils leaving school should be encouraged to join parish choirs and similar groups connected with the spiritual life of the parish.

Rev. Dr. P. Jones said it was hoped to print a complete report of the Liturgical Week and recommendations of the Congress in the [illegible]. Such a record, he thought, would be read with great interest throughout Australia and would do much to foster the Liturgical Movement. The Congress had been a great success and the [illegible] attendance [illegible] was proof of the interest taken in the proceedings. He thought everybody had been deeply impressed with the importance of the Liturgical Movement. Several [illegible] were answered by Dr. Jones, who said it was most unlikely that a Liturgical Congress would be held annually but there was no reason why annual liturgical regional conferences should not be held in different dioceses.

Mgr. McMahon, who moved a complimentary vote of thanks, said it had been a wonderful week of prayer, study, and friendly intercourse. All the sessions had been well attended, and the speakers deeply impressed their listeners. The Congress was one of the most outstanding gatherings that had ever assembled in Australia. They were deeply grateful to Archbishop Mannix for sponsoring the Congress. It was worth the trip from Western Australia to see and hear him and to realise all that he had done for Australia. Mgr. McMahon said that these thanks were especially due to Very Rev. Fr. Boylan, rector of Xavier College, Rev. Dr. Percy Jones, Fr. P. Smith, and the priests of the Melbourne Archdiocese who formed the Liturgical Committee.

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I

The needs and aspirations of society have changed greatly over the past seventy-five years and many aspects of the college have changed accordingly, but a current student identifies what to most, is still at the very core of Mercy:

> "During my three years at college what will remain vivid in my memory isn't the greatest lecture ever given or a high mark on my report, but the people I've met along the way, students and lecturers . . . I think college has changed everyone in a different way and these changes have been brought about through different experiences, but the main experience common to all of us is the sharing of each other's lives over three years. Who can forget that!"

Random reminiscences, though inspired as they are by personal predilection, can carry some of the substance of history in their form and content. They can capture the flavour of an occasion, and indicate the preoccupations and attitudes of a generation.

A student of 1917, Sr. M. Nolasco Crowle, remembers attending the official opening as a school-girl in 1909. The girls from St. Aloysius' School, North Melbourne, provided part of the guard of honour that greeted the dignatories present at the opening of the training college and novitiate. Resplendent in white dresses and wearing brown rosettes, the girls sang 'Faith of our Fathers' and 'other hymns', much, no doubt, to the edification and delight of the 'very large and representative gathering'. It was from girls such as these that teachers, both religious and lay, were in the early years to be drawn.

The very structure of the school-based teacher training course is reflected in recollections of those days. Sr. Anastasia Van der feen, a student in 1914, highlights the practical nature of the course. "The schools where we gave twenty-four Practice Lessons, twenty Special Lessons and several Christian Doctrine Lessons were St. Brendan's Flemington, St. Mary's Ascot Vale, Holy Rosary Kensington and St. Aloysius College North Melbourne. We visited local State schools and University High School for Observation Lessons." Indeed, as for the next forty years, it could be claimed that 'school experience lasted for the whole year'. It is not surprising then, that schools, classroom activities and personalities are etched deeply in the minds of those who recall those years.

After completing their spiritual year of training, religious students were often thrust into the classroom before commencing the teacher training course. One Sister of Mercy recalls,

> "I was sent to Holy Rosary School, Kensington, to help Sr. Mary Clare, who taught Grades VII and VIII. I was required to take special groups for Maths, English and Art to Merit Certificate standard. The following year, 1927, I commenced the teacher training course at St. Brendan's School, Flemington.
>
> The completion of that year required a semi-final lesson before either Miss Flynn or Mr. Seitz. We were then permitted to take charge of a class. At the end of the second year we gave a final lesson before one of the State Inspectors, and were then given our Teacher's Certificate."

Sometimes the novices were sent to practising schools to supervise the children at recess — no doubt a daunting task, but "helpful later when we met up with the boys and girls in the classroom situation." Personalities are remembered, generally with gratitude and affection, sometimes with awe. Sr. M. Gonzaga was remembered "for more reasons than one". Appointed Head Teacher at St. Brendan's in 1914, she was responsible for much of the teacher training. She lectured in Psychology and Teaching Methods, and one memorable lecture on 'Control With the Eye' was particularly impressive, though it failed to convince her students that they could translate her theories into practical application, for as one student had the temerity to observe, "With all due respect, Sister, not everyone has got your eye!"

The first lay students Miss Eileen Joyce (aunt of the pianist), Miss Margaret McLean and Miss Mollie Salter came to the college in 1911. For the first decade lay students were considerably outnumbered by the religious trainees. This coupled with the fact that the total yearly enrolment was very small (it did not reach double figures until 1919) must have heightened their awareness of the Sisters, who because of their rule lived a life apart. A lay student in 1914, Nora Carey, observes, with a genial sense of hurt, "We were not allowed to criticize lessons given by the Sisters when Criticism Lessons were given. They criticized ours on the spot, but we had to be silent. I assure you we criticized them well and truly as soon as we could to so!"

There was little contact between the two groups. The same student confesses, "I thought the novices were too good and holy for me — silent, withdrawn, etc." She was later to join the ranks of the 'silent and withdrawn', and, as Sr. Euphrasia, now resides at the Convent of Mercy, Casterton.

School all day, lectures in the late afternoon and on Saturdays left no time for formal socializing, even granted the detachment of the Sisters, but the lay trainees naturally "loved to be out and about and often went to a dance". It is on record that on at least one occasion a lay trainee had been to a dance and slept in "thus missing the first period the following day and causing the necessity for a hasty Time Table readjustment." The culprit, Maggie Watson (1914) eventually rejected the vanities of the world and became Sr. M. Fabian, RSM.

Subject to the rules of their Order and further demands imposed upon them as novices, the student Sisters were spared the distraction of being 'out and about'. Their hours of recreation were formally limited and their 'social activities' simple:

"In the afternoon recreation we were mostly outside. There was a big oval lawn there and we used to walk around and around that. Evening recreation would be conversation mainly. Reading one night a week, probably Saturday night. We had a piano and very often the novices themselves were good musicians and they would either play duets or they would play songs and we'd sing them. They were quiet pleasant evenings. We didn't play games at that stage, but evidently someone had, because there was a basketball court there, but we didn't use it. We used to have a concert for Mother General's feast day which was in January and everybody was in it — skits or plays or songs."

More energetic physical activities included doing the garden and cleaning windows, though the former never seemed to have inspired much enthusiasm. "Disturbing the weeds" was how one of the early Sisters described it — and if the recollections of another, who trained two decades later, are typical, tending the convent garden hardly gained in popularity over the years. "We used to do the garden . . . Well, we really didn't do it — we leant on shovels and rakes. I would equate gardening with purgatory. It was a dreadful occupation."

Even to the early 1970s there was little formal socializing for the trainee Sisters. One recalls that "we would go (to the college ball); all the Sisters would go dressed up in our full gear and look in for ten minutes then off we would go."

There were more pressing concerns in the world at large. Of the fifteen trainee teachers in 1931, eleven were lay — "mostly from St. Aloysius' College". These tyros were each "asked to provide a uniform green blazer bound with purple braid and green skirt"; and so, to the children of the practising schools they were "the green teachers" — a designation more apt than the children themselves probably suspected. There was the usual year of "quite intensive training" spent in the classrooms of St. Brendan's, Holy Rosary and St. Michael's, with Sr. M. Patricia O'Neill, "a very hard task-mistress", at the helm. There was some respite — those "red letter days" on which students did not have to return to the college after a day in the classroom for lectures; but after certification there came the harsh realization of the Great Depression and jobs were scarce. "Anyone who had a job kept it!"

The two World Wars rumbled in the background — the reality of World War II being more immediate and threatening. The final lessons for Registration for a student in 1919 were 'The Rise of Imperial Germany' and 'The Pipes of Lucknow'. Given the times, one finds the topics tantalizingly fascinating. Presumably the children saw the dream of 'German Imperialism' apparently destroyed forever and were then treated to the spectacle of British Imperialism once again triumphing through heroic effort — this time over the 'Indian tiger'.

In 1942 St. Brendan's was in "Number One Danger Zone" (perhaps because of its proximity to the city, the Maribyrnong Munitions Factory and the Essendon Aerodrome) and a student of the time recalls:

> "A lot of my time at St. Brendan's was spent in getting ready for evacuation. We had trenches dug and we had regular air raid practice. We all had a group to look after. My group had to lie on the floor in the hall as there weren't very many trenches — me in my black habit and my very wild Grade Three's used to prostrate ourselves. We had our cases packed ready for evacuation. We didn't know where we were going. If we got the word we were to go! While they were lying on the floor I used to have to read them a story to keep them calm."

In the aftermath of World War II came an influx of migrants from Europe. The changing character of Australian society was to be reflected in the ethnic backgrounds of many of the trainees. A glance at enrolments for the B.Ed. (Primary) Course over the last three years, for example, reveals that over thirty per cent bear names that suggest Southern and Eastern European origins — the O'Loughlins and Hurleys and O'Connells and Ryans and Brosnans and McCoys have given ground to the Jablonskis and Vingeras and Rizzas and Barbaros and Zdolinskis.

Of the students trained at the college from 1909 to 1954 over fifty-six per cent were Religious (mainly Sisters of Mercy). From 1955 there is an emphatic change and during the next decade, for instance, the percentage of Religious had dropped to about fifteen per cent of the total enrolment and this trend has accelerated in ensuing years.

In the days when parochial schools were conducted by various Religious Congregations of Sisters, the Catholic primary school system was long accepted as a woman's domain and it never seemed to present itself as a field for male endeavour. Not surprisingly then male students did not constitute a numerically significant group at Mercy until the last decade. The first male student to enter the college was Fr. Daniel Conquest who, as a young curate at Sacred Heart Parish Kew, was suddenly summoned from his round of parish duties and informed that Archbishop Mannix wanted him as an inspector of schools to assist Doctor Beovich and Charles X. O'Driscoll, the former being the Inspector in Religious Knowledge and the latter in secular subjects. Fr. Conquest was directed to do the training course at Mercy "to prepare for these weighty responsibilities".

The year was 1936 — "a time when the Sisters like most devout Catholics had a profound respect for the priesthood, and seemed to extend to the ordained something of the papal privilege of infallibility!" They also had a high estimation based mostly on speculation of the long course of seminary studies. There was apparently a mutual sense of curiosity and nervousness. "I was ushered to the seat immediately in front of the lecturer, with, at the back, the young nuns and lay girls in uniforms like those of secondary schools. I was aware of pairs of eyes behind me!"

Another male student, thirty-seven years later, when Mercy had officially gone 'co-ed', even though he had other males to support him, would have readily identified with that sense of curiosity and nervousness. "The Common Room", he recalls "was a mass of new faces and incredibly they were nearly all girls! I had never seen a room so full of girls before!" Though he certainly would not have had to cope with the burdens of 'profound respect' and the expectations of prior high scholastic achievement. Father Conquest received special consideration denied the later male students — he was "exempted from such 'embarrassing' activities as P.T." Unlike the male student of 1973, he 'took no part in the social life of the other students', whereas the other enthusiastically recalls "parties, parties and more parties, mid-year balls and finally there was the long awaited Graduation Ball."

Father Conquest acknowledges the "charitable encouragement given to all the students by the teaching staffs at the practicising schools" as well as by the lecturing staff at the college. There were instances, also, of students giving practical valuable support to each other. Sr. Geraldine Wilson, herself a gifted musician, remembers during her year of training in 1954 that "we took a two week In-Service Course in Music at the Queensberry Street Special Services Division of the Education Department during the May holidays, but, as the examination was not held until the end of the year, I tutored the others who by that time had become rather rusty — and all managed to gain their Elementary Singing Certificate."

II

With the introduction of the two year course in 1966, the pattern of college life was considerably changed — whereas previously most of the students' training time was spent in the school, now they were for the greater part of their time "college based" and the reminiscences of former students who have trained since that time reflect this change of emphasis. Previously so much that was recalled centred on school experience, now the accent was on college life.

Kaye Evans, President of the first S.R.C. (1966-1967) recalls her life as a boarder — "Boarders were expected to study each night until 9.30 p.m.; 'lights out' was (supposedly) 10.30 p.m. Recreational activities included Friday night sing-a-longs with Sr. Vivian at the piano, going out to dances on Saturday nights (curfew — midnight), putting on a concert for the Sisters and various other excursions shared with the 'day' students."

One who trained as a 'day' student in 1971 and 1972 observes that "by comparison with college life today, the early 1970s could be considered quite tame; there were fewer students and these were all female. The range and diversity of college and social activities were limited. Even mobility was limited! About two students had their own cars. Parking was definitely not a problem! The course structure was simpler, yet probably more concentrated than today's. There were only four main class groups. Each day held a full program including lectures, visits to schools for demonstration lessons each Thursday morning, chalkboard practice, college assembly, singing practice and the college Eucharist."

"In many ways", John Hassall, who joined the staff in the late sixties, recalls "the college resembled a senior secondary school. The time table included compulsory private study periods. Students were expected to be professionally attired, and this included the college blazer." Such demands were typical of teachers colleges during that period and Mercy was "only gradually breaking from cultural traditions and those associated with the role of the teacher."

In the days of the one year course there were no such luxuries as 'free periods', and the library, as a student resource, was primitive indeed. In 1919 it was "scantily furnished" and operating on the principle of "first come, first served". For more than four decades it remained nothing more than a place of book borrowing and it was never more formidable than a "few glass cabinets in the passage outside one of the lecture rooms". Even with the introduction of the two year course the library for a time remained small with no full-time librarian. "Books were catalogued, processed and loaned by Sister

Geraldine when she was not teaching music!"

The increase in lay student enrolments from 1955 and the developments in courses over the last two decades necessitated the provision of more practising schools for trainee teaching experience. Until 1916 St. Brendan's, Flemington was the one school consistently used for that purpose (although St. Mary's, Ascot Vale was used occasionally from its opening in 1913 until 1926, when the school was taken over from the Sisters of Mercy by the Sisters of Our Lady of Sion). In 1916 Holy Rosary Kensington also was made available, and these two schools — Flemington and Kensington — provided the first introduction to the classroom for many an aspiring teacher.

The practising schools have always played an integral role in the life and work of the college, and, especially in earlier years when St. Brendan's and Holy Rosary saw so much of the trainee teachers, it is not surprising to hear that the more precocious of their charges were at least as well-versed in classroom procedures and lesson steps as they themselves were! Many a trainee befuddled by nerves was encouraged, consoled, even directed by a sympathetic child; and it has even been recorded that a Grade Seven girl once volunteered to take over a spelling lesson, based on the sacrosanct lesson steps then in vogue but only on the condition that she receive afterwards the customary written criticism of her efforts!

Many a harassed student teacher of today will recognise "the prize trouble-maker" in the class who decides "to put on a turn" when the lesson is under official scrutiny, and those experiences that were "enough to put one off teaching for life". There were those moments of uncertainty and discouragement when all that stands between the aspiring teacher and despair is an understanding friend. "We supported each other in unforseen occurrences which could have affected our decision to keep on or give up our teacher training." There was the ultimate indignity of harsh criticism of classroom efforts balanced fortunately by the knowledge that even supervisors are fallible. One student now a respected and successful educator, was at the end of her first year's efforts, judged to be "willing but useless" — an assessment she now recalls with humour and a measure of perverse satisfaction.

There may be much to contend with in the modern classroom, but at least the large numbers, taken for granted in years past, have thankfully been abolished; though well after the end of World War II, inexperienced teachers were confronted with classes containing eighty and more pupils! This 1955 experience is typical: "My first teaching appointment after qualifying was to a Grade Three class of eighty-three children at St. Michael's, North Melbourne."

The factors of increased college enrolments, extension of the primary and the development of graduate diploma courses demanded increased college staff and in 1966 Eric Silvers and John Hassall were appointed the first full-time lay lecturers. They were to receive gracious consideration befitting their unique status. Since there was no office nor special staff room they "were comfortably provided for in the student boarders' lounge". John Hassall fondly remembers that "morning tea and lunch-time tea and coffee were borne on a silver tray and carried in by one of the Sisters. We received the same royal treatment when we were visiting schools to observe practical teaching. At two or three more formal schools the visiting 'gentlemen' or 'inspectors' as we were sometimes called, were often escorted to a parlour in the nearby convent for the silver tea ritual which the imbiber enjoyed in polished solitude." How times have changed! As new lay staff were appointed in subsequent years the silver tray ritual was supplanted by an electric jug and with the building of a new science block came a staff room for lecturers.

The family spirit that was so evident in those years before accelerated growth and complexity made such heavy demands on time and physical resources, was best characterised by the annual Christmas break-up parties. Delightful occasions they were and afterwards those lay staff "with children at home would find the student Mercy Sisters had left presents for the kids in our cars."

Mrs. Betty Carolan was the first lay person to be employed in a clerical capacity at the college. She joined the college staff in 1964 as a typist on a part-time basis. (Prior to that time Sr. Annita Campbell assisted with clerical work in addition to her teaching duties at St. Brendan's.) Mrs. Norma Chalk was later to assist Mrs. Carolan in the task of administration. In 1973 Mrs. Josie Woodgate became the first full-time administrative officer at the college. As well as book-keeping, she was also "on the switchboard, did the typing, did the copying on the Gestetner, handled student enquiries and reception, canteen accounts, staff dining room, and staff salaries."

Today there is an academic staff of forty and twenty-four support staff — the electric jug has long since proved inadequate for the needs of the staff lounge, the single Cash Book has likewise departed — and there is the imminent computerization of the Finance/Accounting Department!

When the primary course was extended to three years and as graduate diploma courses were introduced there was a consequent growth in student numbers. (Total enrolments rose from 336 to 585 over the last decade.) Students of the period recall the press of humanity in jumbo lectures and in the common room and a

(41) Irene Crowle (Mrs. Skehan) — trained 1917.

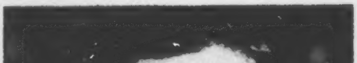
(42) Annie Crowle Sr. Nolasco) — trained 1917.

(43) Rosie Fitzsimons (Sr. Emilian) — trained 1917.

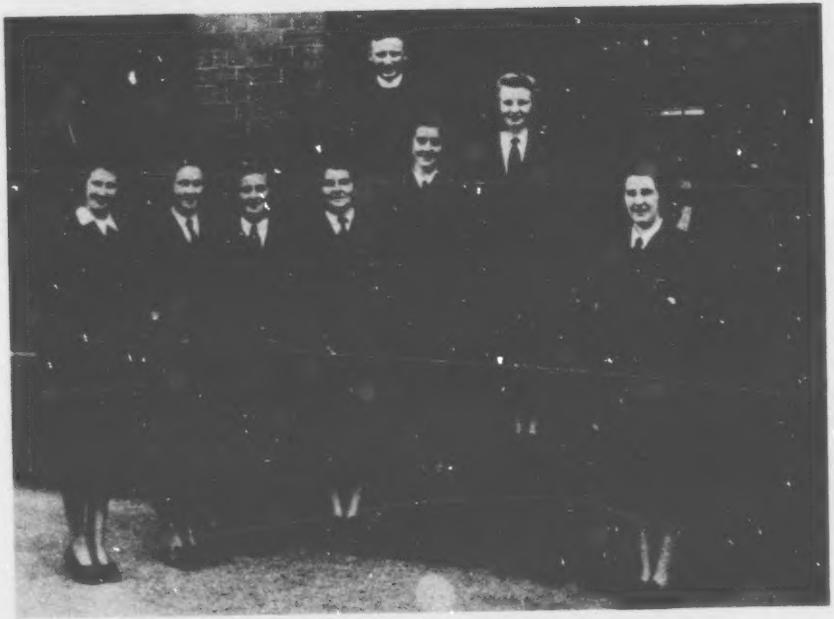
(44) Annie Ryder (Sr. Isidore) — trained 1919.

(45) The 'green teachers' — 1931.

(46) Sr. Anastasia Van der feen — trained 1915.

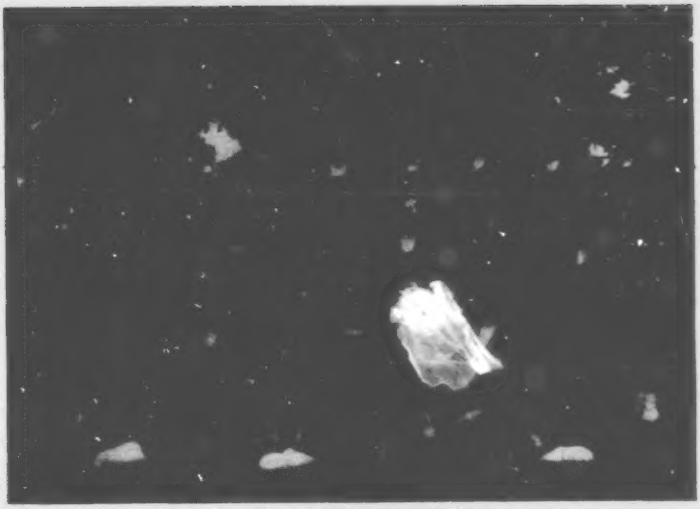


(47) Fr. D. Conquest — the first male student.



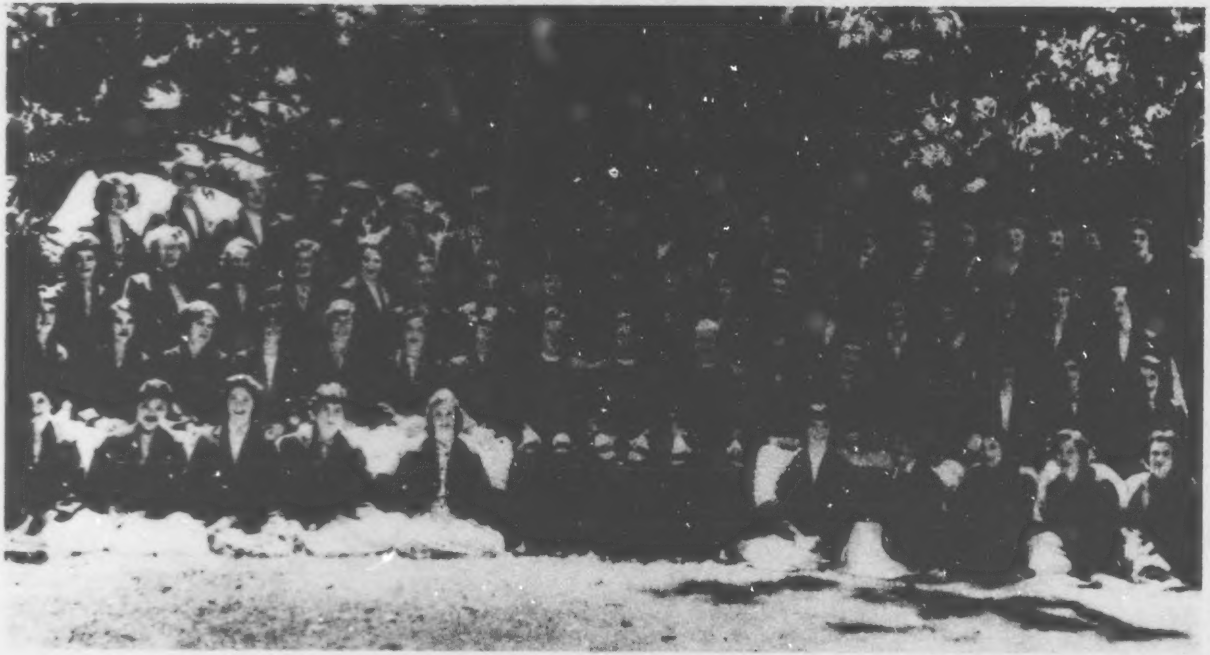
(48) Students of 1947, including the Rev. James Gleeson, later to become Archbishop of Adelaide.

(49) 1967 Student Representative Council with Bishop Moran.

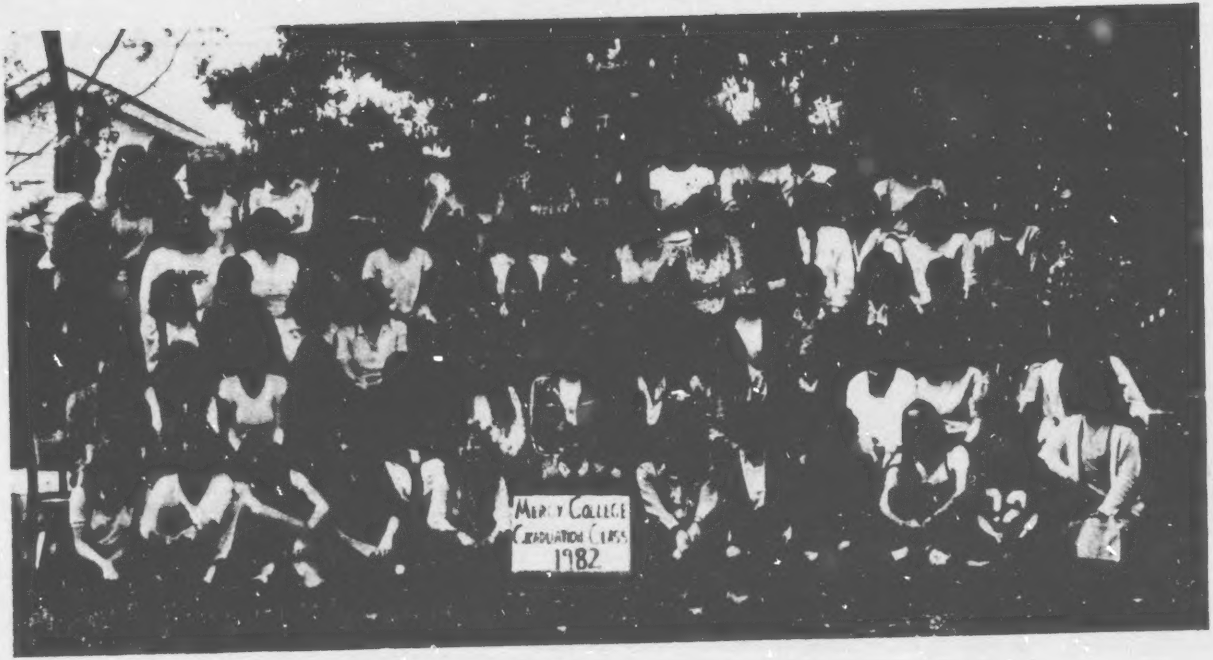


(50) The college basketball teams of 1962.

(51) Drama rehearsal of the 1978 college production of 'Bernadone'



(52) The class of 1968, including (left to right) Fathers J. Readman, B. Hynes and F. Martin.


MERCY COLLEGE
GRADUATION CLASS
1982

(53) The third year, B.Ed. (Primary) class of 1982.

boisterousness, associated with the influx of male students (most of whom had come from all male secondary schools), which expressed itself on special occasions, such as birthdays, in high spirited horse-play.

For the energetic and the gregarious there were other activities besides horse-play in the common room. There were the "enjoyable and broadening experiences" of the Conference and ski camps, the basketball trip to Woollongong, involvement in the "inimitable Tripe Family Singers, whose singing was far more pleasant than its name" and in the drama productions which "created a unique bond among all those who participated". Especially remembered was 'Bernadone', which "has a precious place in the memory of many past Mercy students who share in its 'fire-fashioned dreams'." Then there were the quieter times of prayer and reflection days and the liturgies in the hall. All in all, a flood of memories inspired by the many and varied extra-curricular activities of the college.

These reminiscences of the latter years return again and again to people and to sharing. A student who was among the first intake for the Diploma of Education (Secondary) course in 1977 typifies a common response.

> "I remember subjects such as Sociology, Psychology, Philosophy, G.P.P. I remember the teaching rounds and the sharing of experiences there — the disasters and the near disasters, the times we were certain teaching wasn't for us and the times we knew we'd been born to teach. Most importantly, however, I remember people — the people, both staff and students, who made Mercy College the great place it was."

III

In a letter to the editor of a 1972 edition of Pulse, a college newspaper, (short lived), 'Concerned Second Year' observed that "in years gone by everyone more or less knew what everyone was doing. The first years were doing what the second years had done the previous year, and both systems of application and assessment were run on similar lines. This year, however, marks a considerable breakthrough in the area of administration. Will this change the communication or understanding between students? Will the M.T.C. spirit of unity suffer because of divisions of uncommon ground . . . What can we do to build unity when all odds say DIVERSITY?"

From a 1984 vantage point the problems and complexities that drove 'Concerned Second Year' into print seem simple indeed. The concern was commendable but needless in the characteristic fellowship engendered by the weekly liturgies highlighted by the impressive singing of the student body, the weekly assemblies in the hall, with staff gathered in solemn array on stage, when announcements were made and songs sung, and individuals entertained with their displays of talent that ranged from Irish dancing to gravity defying mouth organ solos. Then there was the annual picnic — that year to Torquay — with community singing on the bus and competitive games, on sea and shore. The report noted, whether with satisfaction or surprise, it is difficult to determine, that "the Sisters especially enjoyed the picnic" and that on the homeward trip there was considerable mixing of the first and second years — the latter observation no doubt serving to assuage the earlier fears of 'Concerned Second Year'.

They were the days when tutorial groups, which provided ready made focal points for social activities, manifested their esprit de corps by presenting items at the regular folk nights, prepared college liturgies and elected one of their members to the Student Representative Council. The S.R.C. was first established in 1966 and was concerned with the organization of functions "mainly in the form of extra-curricular activities of all students". The 1967 committee could claim that "perhaps its greatest achievement has been the spirit which it has engendered and fostered among the students of both first and second years."

Even after 1955, with the large influx of lay teacher trainees, the student Sisters were sometimes an enigma, always worthy of special regard. The lay trainees of 1962 found that "our class included many student nuns, who, like us, came in many shapes and sizes." They were even bold enough to confess that "at first their presence was restricting", but they soon came to acknowledge that "the presence of this sporting, fearless band bolstered our spirits and showed us in various ways that their life 'is not one to be sneezed at', but rather to be envied!" At picnics there always seemed to be the inevitable challenge encounter (soft ball or the like) between Sisters and lay students with the "sporting fearless band" generally successful. A "hard tackling Sister of the Resurrection" struck such terror into the hearts of her lay opponents during a game of Poison Ball that her performance was one of the highlights of the 1962 picnic to Hepburn Springs. Times have changed. Vatican Two has a lot to answer for!

The boarders had their own particular experiences to record; a flood of memories that confirmed their view that for them at least there was "never a dull moment" at Mercy. There were the practical jokes, especially those played on the hapless first year boarders on arrival; early morning parades for dress inspection, Rosary in the grounds before breakfast, a cacophony of alarm clocks mysteriously set off at four in the morning, the filling in of bogus census forms and all those other tricks of initiation through which the old hands like to assert their superiority and emphasise the hierarchical order; all of which was soon forgotten in the common course of residential student life. There were the grand social occasions, like the Debutante Ball at St. John's East Melbourne, when fifteen of the boarders were officially launched into society and "the old time barn dance proved its value" (though for what reason, is not recorded). There was the inevitable home sickness, nightmares that plunged their victims into classroom crises or transported them back to domestic dramas on the farm, birthdays to celebrate, recorder or guitar to practise, the Sisters to challenge and even vanquish at basketball and highlight of highlights — the boarders' concert. They were nights of "enthusiasm and talent", with original sketches, song and dance instrumental items, even on one occasion, "an international roundup" with traditional music from Austria, Holland, Poland, Ireland and Scotland plus ersartz Italian and for the climax an Australian offering, 'Waltzing a Bulldog'! Finally, 'Auld Lang Syne' with their guests, the Sisters, after which all adjourned for supper. Perhaps, (library hours permitting) if one could listen in the still of the night in those areas where once the boarders laughed and longed and studied and shared, the echoes of a rich past could still be heard.

For the whole college community there were the annual tours, educational in formal intent, but so enriching in personal and social growth, trips to Queensland and Tasmania, to Canberra and Central Australia, to Wilson's Promontory and North-East Victoria, to the Western District, the members of which group so admirably expressed what was at the heart of such experiences; "We will always remember with affection the opportunity we had to share good times together and to make sincere and lasting friends."

There were other excursions too, on a less grand scale, to the Stock Exchange, Parliament House, the Law Courts and other places of perceived interests; forays into the field of culture through film nights to view Sound of Music, My Fair Lady and To Kill a Mocking Bird, and the cultural high of 1965 — attending Graham Kennedy's In Melbourne Tonight. Guest speakers came to share their expertise and their experiences with A.A., the Ryder-Cheshire Foundation, the Police Force and prison chaplaincy and while Whelan the Wrecker expatiated on his work demolishing the face of Melbourne, students were building up the Church with their material support for the Tabina Mission in the Phillipines.

Electives were provided for second year students — music, oil painting, pottery, drama, mathematics, social science, jewellery making, psychology. In retrospect students generally agreed that the year was "enjoyable and profitable". Much of what was covered in these electives was later to be incorporated into an expanding curriculum or evolved into more ambitious enterprises. Drama, for instance, grew into full scale public performances and in 1978 Mercy was to sponsor a Tertiary Colleges of Victoria Art Exhibition.

Newman maintained that “to live is to change and to be perfect is to change often”, and while even in our most euphoric moments we would never lay claim to perfection we can at least point to the evidence of life through change. Courses have expanded and been diversified, male students have entered what was for so long an almost exclusively female domain; mid year and graduation balls, discos, bush dances, student revues and recurrent ‘rages’ have replaced the social activities of earlier days; the annual Institute Day has supplanted the more casual inter-college encounter; gone are Pulse and Mice and Stir and the annual Souvenir, for Mice Advice and the weekly Intercom. The Cultural Development Committee arranges and sponsors day and evening concerts, recitals, plays and art displays, while the Mercy Peace and Justice Group through discussion, reflection and realistic action strives to confront crucial issues touching college life and society at large within the terms of current Church thinking.

Speaking at the formal opening of the college hall at Mercy in 1971, the then Archbishop of Melbourne, the late Cardinal Knox said: “I have been very impressed by the wonderful spirit that is part of this college and the young teachers who come from it. I am most confident about the future.” There have been many changes in the face of Mercy even in the relatively short time since those sentiments were expressed, yet there still remains plenty of justification to hold firm to optimistic faith in the future.

‘Concerned Second Year’ may rest easy!

And Change . . .

VICTORIA

GOVERNMENT GAZETTE

Published by Authority

No. 1] WEDNESDAY, JANUARY 8 [1975

STATE COLLEGE OF VICTORIA ACT 1972.

At the Executive Council Chamber, Melbourne, the twenty-fourth day of December, 1974.

PRESENT:

His Excellency the Governor of Victoria.

Mr. Hamer
Mr. Meagher
Mr. Wilcox
Mr. Rafferty
Mr. Hunt
Mr. Houghton
Mr. Granter
Mr. Dickie
Mr. Rossiter
Mr. Borthwick
Mr. Smith
Mr. Scanlan
Mr. Dixon.

CONSTITUTION OF COUNCIL TO MANAGE AND CONTROL THE STATE COLLEGE OF VICTORIA—INSTITUTE OF CATHOLIC EDUCATION.

Whereas sub-section (2) of section 31 of the *State College of Victoria Act* 1972 provides that, where the governing body of an institution to which Division 5 of Part I of that Act applies makes an application in writing to the Minister for the incorporation of a council to manage and control the institution, the Governor in Council may on the recommendation of the Minister by Order published in the *Government Gazette* constitute a council by such name as is specified in the Order as a body corporate to manage and control the institution and exercise the several other powers set out in the said sub-section in relation to the council so constituted:

And whereas the State College of Victoria—Institute of Catholic Education (hereinafter called "the Institute") is an institution to which the said Division applies.

And whereas the governing body of the Institute has applied in writing to the Minister for the incorporation under the *State College of Victoria Act* 1972 of a council to manage and control the Institute:

Now therefore His Excellency the Governor of the State of Victoria by and with the advice of the Executive Council thereof and on the recommendation of the Minister, doth by this Order provide as follows:—

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I

At the same time as the two-year course was introduced and the first full-time lay staff were appointed at Ascot Vale, the Catholic Archdiocese of Melbourne established another teacher training college, to be known as Christ College on property held by the Good Shepherd Sisters in Castlebar Road, Oakleigh. This new college made provision for a greater number of students and replaced smaller training colleges conducted by the Presentation Sisters at Elsternwick, the Brigidine Sisters at Malvern and the Sisters of Our Lady of Sion at Box Hill. A number of full-time, permanent lay staff were also appointed there in addition to the staff provided by several religious Congregations.

Lay staff at both colleges were employed on salaries and conditions determined by the Archdiocese, and a group called the Council of the Teachers Training Colleges was established in 1967, representing the Archdiocese, the Melbourne Catholic Education Office and the two colleges, to discuss matters of mutual concern. The Council met once or twice a year during 1967 and 1968 to consider matters such as student numbers, new staff appointments and to ratify any increase in lecturers' salaries as proclaimed from time to time in the Government Gazette. Miss Imelda Palmer, a member of the Education Faculty of the University of Melbourne who had been involved in a consultative capacity to the Catholic teachers colleges both at Ascot Vale and Ballarat for a number of years prepared a statement, dated 30 September, 1968 proposing several more formal functions appropriate to the Council of a teachers college but these were not adopted officially by the group.

The Principal at Ascot Vale, Sister M. Ephrem Hartigan, was convinced of the value of a more formal Council and wrote to Cardinal Knox on 22 July, 1969 proposing the establishment of a Council for Mercy College which was still controlled and managed by the Sisters of Mercy rather than by the Archdiocese, as was the case at Christ College. In the course of a meeting called by the Catholic Archbishop of Melbourne, Cardinal Knox, at his residence at Raheen, Kew, on 26 August, 1969 to discuss the feasibility of adding a third year to the teacher training courses at Mercy Teachers' College and Christ College, the question of college councils was raised and it was agreed to hold a further meeting. This took place at Raheen on 17 September, 1969 and was attended by the Principals and Vice-Principals of the two colleges, a representative of the Melbourne C.E.O., by Rev. E. D'Arcy, the Vicar for Tertiary Education and by Rev. J. O'Connell an advisor on Church Law. Cardinal Knox proposed that the Constitution of Mary Ward Teachers' College, Nottingham, U.K. be used as a model, and the two Principals each prepared for the next meeting, held on 16 October, 1969 constitutions which were based on this model and had been discussed with college staff.

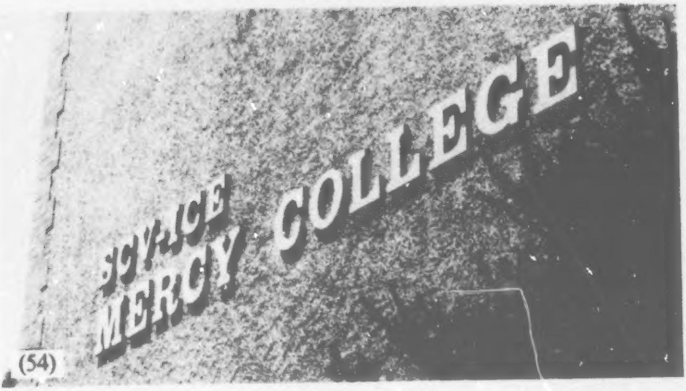
Early in 1970 Cardinal Knox asked Rev. E. D'Arcy, the Vicar for Tertiary Education to proceed with arrangements for setting up the two Councils as the Cardinal was going overseas for several weeks. In July 1970, Sr. M. Ephrem sent Father D'Arcy the draft constitution for the Mercy College Council. The draft was also sent to Mr. Tom Cleary, the legal advisor to the Sisters of Mercy, who gave the opinion that there was no existing provision in Victoria for the incorporation of such a body as the proposed Council, although he did not oppose the Council as he considered it would have no legal standing, and could serve in an advisory capacity.

Subsequently Mr. Cleary had discussions with the Director General of Education, Mr. F. Brooks about the proposed legislation to establish Councils for the Education Department teachers colleges, and advised that no action should be taken at the time, as plans were in progress to enact new legislation to enable the establishment of autonomous Councils for teachers colleges in the State. During the remaining months of 1970, meetings with Cardinal Knox and Father D'Arcy were continued. Sr. M. Ephrem wished to have an interim Advisory Council operating by 1 January, 1971 and had also pepared in consultation with lay staff at Mercy College, draft Terms and Conditions of Employment which were intended to be part of the Articles of Governance of the proposed Council.

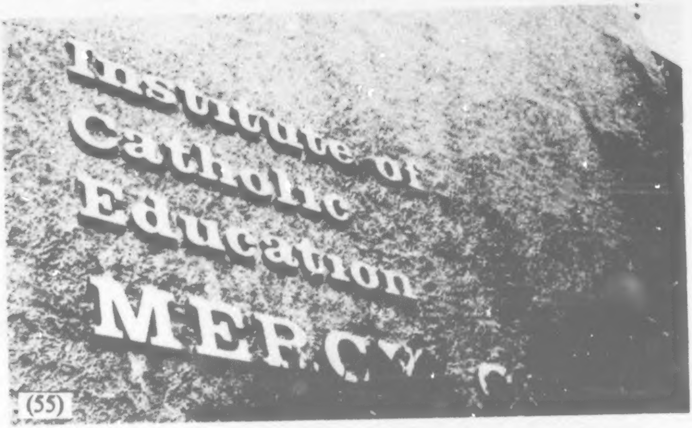
Early the following year, on 9 February, 1971 Sr. M. Ephrem wrote to Cardinal Knox proposing a meeting of an Interim Council at Mercy College to be held on 2 March, 1971 to act in an advisory capacity concerning the draft constitution and the future development of the college. She suggested the following membership:—

Cardinal Knox
Sr. M. Ephrem (Principal)
Sr. E. (Cyrina) Cloonan (Vice-Principal)
Mr. Tom Cleary (nominee of the Mercy Congregation)
Miss Imelda Palmer (tertiary member from the University of Melbourne)
Nr. Noel O'Brien (representative of the Catholic community)
Two elected staff members
One representative of the Melbourne C.E.O.

In his reply, Cardinal Knox asked that the meeting not be held, although the proposed members had already been approached and accepted membership, but that moves should be initiated to establish a permanent body similar to that of the Council for Mannix College at


MERCY COLLEGE

(54)


Institute of
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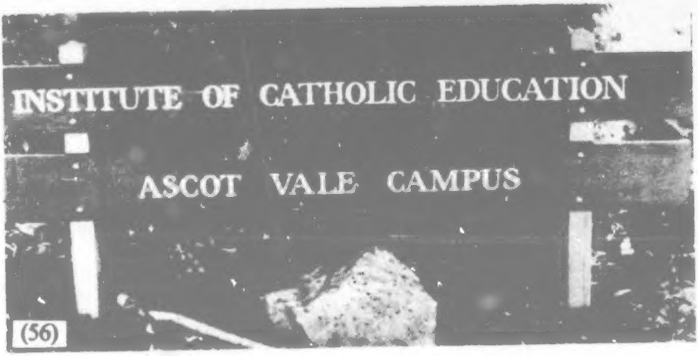
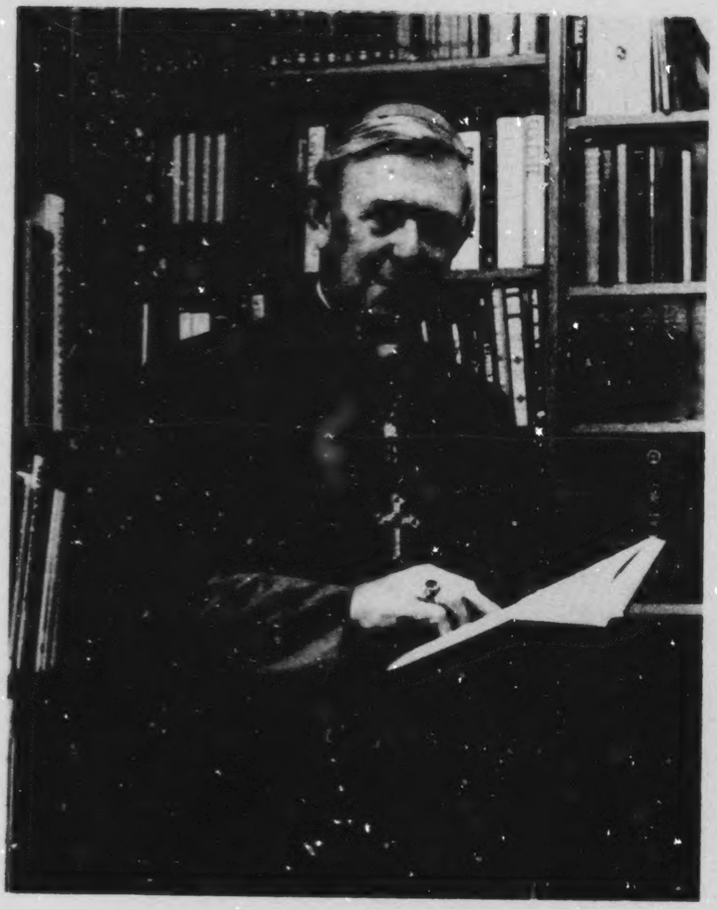

INSTITUTE OF CATHOLIC EDUCATION
ASCOT VALE CAMPUS

(56)

"Future shock" — three changes of name in 9 years (1974-1982)

(57) His Eminence James Robert Cardinal Knox, appointed Archbishop of Melbourne in 1967, photographed on a visit to the college in 1968. He played a leading role in the establishment, and recognition of the Institute by both State and Federal Governments.



(58) Most Rev. Eric D'Arcy, M.A., Ph.D., D.D., D.Phil.(Oxon), Bishop of Sale. Formerly Vicar for Tertiary Education in the Archdiocese of Melbourne and first Vice-Chairman of the Institute Council.

(59) Sir Bernard and Lady Callinan. Sir Bernard is the first and only chairman of the Institute Council.

(60) Sister Marie Kehoe, R.S.M. First Principal of the Institute of Catholic Education 1974-1980 and Director of the Ascot Vale Campus since 1972.

Monash University and that the first meeting should be held as soon as possible after Easter. The immediate need for a permanent body was based on a concern that the Minister of Education was about to establish a fourth university in Victoria to be responsible for all teacher education in the State, although, in fact, this did not eventuate, as other arrangements, described briefly later, were made for teachers colleges in Victoria. It was intended that the proposed Council for Mercy College should follow the general provisions of the draft constitution already prepared, but a sequence of events occurred during the remaining months of 1971 and during 1972 and 1973 which had the effect of initiating a different arrangement for the governance of the college. On 14 May, 1971 Cardinal Knox sent Sr. M. Ephrem a copy of amendments to the draft constitution of the Mercy College Council, submitted by the staff of the Catholic Education Office, which proposed alterations to twenty-five of the thirty clauses of the draft constitution, re-constructing the membership of the Council, removing the Archbishop and the major Superior of the Mercy Congregation, increasing C.E.O. membership on both Council and Academic Board, establishing a departmental structure in the college, and reducing representation of staff and students on the Council. As might be expected, Sr. M. Ephrem and the Mercy College staff responded on 31 May, 1971 by rejecting most of the C.E.O. proposals, and endorsing the basic principle of non-interference in tertiary institutions by the employers of the graduates of the institution. In actual fact, neither of the proposed constitutions was implemented as a well known Catholic solicitor, Mr. Bernard Gaynor, who had been consulted by the Mercy Congregation subsequently to Mr. T. Cleary's advice, had expressed the view that the Mary Ward College Constitution was not a good basis for the type of Council which he considered desirable for the college.

In July 1971 one of Cardinal Knox's Auxiliary Bishops, Bishop Cullinane, and Father D'Arcy convened a further meeting to prepare recommendations to Cardinal Knox concerning the teachers colleges. There were four interested parties represented — Mercy College, Christ College, the Archdiocesan Extension Fund Council, and the Catholic Education Office. It was agreed that two Boards of Teacher Education should be established, one for the Archdiocese of Melbourne, the other to serve the four Victorian Dioceses. Although the MATEB (Melbourne Archdiocesan Teacher Education Board) began to meet regularly, the VCTEB (Victoria Catholic Teacher Education Board) was not established for some time. Sr. M. Ephrem was elected the Major Superior of the Sisters of Mercy of the Melbourne Congregation in January 1972, and she was replaced as Principal of Mercy College by Sr. Marie Kehoe.

Cardinal Knox called the first meeting of the Victorian Board in

April 1973 to consider the implications for the Catholic teachers colleges of the State College of Victoria Act (1972) which established a state co-ordinating authority for teachers colleges, which were to be fully funded by the Australian Government and governed by autonomous Councils independent of the Education Department of Victoria. One of the issues which was discussed at length at both the Melbourne and the Victorian Catholic Teacher Education Boards, was the opportunity for the Catholic teachers colleges to gain federal funds and the advantages and disadvantages for the Catholic teachers colleges in seeking admission to the State College of Victoria as separate entities or as one federation-style institution.

In May 1973, Bernard Gaynor proposed the establishment of a Federation of Catholic teachers colleges, the Council of which would be empowered to be a representative body covering the members of the Federation, which would each maintain a separate independent entity, entitled to withdraw from the Federation if other external authorities created undue difficulties. On 3 July, 1973 he sent the new Principal, Sr. Marie Kehoe a draft constitution based on the format prepared by the Education Department of Victoria for the Councils of the former Education Department colleges. This format had been forwarded to Mr. Gaynor by the Principal and academic staff at Mercy College when he expressed dissatisfaction with the Mary Ward College Constitution as a model from which to work. Mr. Gaynor and Sr. Marie Kehoe then met with the Principal of Christ College, Sr. Noni Mitchell and her legal adviser, Mr. Des Whelan, who had been engaged in discussions with Father D'Arcy and Rev. F. Harman, one of Cardinal Knox's advisors on Church Law, on the consequences for Christ College of the new legislation for teachers colleges.

It had become obvious to all parties concerned with Catholic teacher education that both the viability and the status of the Catholic teachers colleges were now dependent on gaining admission to the State College of Victoria. The S.C.V. had been granted statutory power in Victoria both to accredit courses and to make recommendations to the Australian Government on the funding of teachers colleges in the State. While Mercy College and Christ College, together with two other Catholic teachers colleges at Box Hill and Ballarat, were considering their options for admission to the S.C.V. a proposal was put to the Melbourne Archdiocesan Teacher Education Board by the Melbourne Catholic Education Office that the Catholic teachers colleges in Victoria should cease operation from 1974 and that prospective teachers for Catholic schools should be trained in the former Education Department colleges, which were now constituent members of the S.C.V. It was argued that the existing Catholic colleges could not meet the demand for new graduates and that the resources of the Catholic colleges could be re-directed to in-service courses particularly in religious education.

The C.E.O. proposal met with strong opposition, particularly from the staff of Mercy College, who appealed to Cardinal Knox to intervene in the interests of Catholic education. The C.E.O. proposal recommended that 'the request' to the Sisters of Mercy to train Catholic teachers at Mercy College should be withdrawn. The Sisters of Mercy took the view that Mercy College should continue to train teachers for Catholic schools and should consider adopting the proposed constitution for a college council and seek recognition by the State College of Victoria, even if the C.E.O. proposal was implemented in relation to the other Catholic colleges.

Cardinal Knox, who was also Chairman of the Victorian Catholic Teacher Education Board, ruled in favour of the retention of the Catholic teachers colleges, and personally ensured their secure future by two actions. Firstly, he invited a prominent Catholic layman, Bernard Callinan to accept the position of Chairman of Council of a new institution formed by the incorporation of the four Catholic teachers colleges in Victoria. Secondly he wrote to the Premier of Victoria, with whom he later met, to negotiate personally for the recognition of the new body, to be known as the Insitute of Catholic Education, with the same status as other teachers colleges in the State by incorporation in the State College of Victoria.

The first meeting of the Council of the Institute of Catholic Education was held on 15 March, 1974. The constitution was still under discussion and members of the Victorian Catholic Teacher Education Board, including some who were also members of the new I.C.E. Council, and even some senior staff members of other I.C.E. Colleges were still debating whether I.C.E. was necessary.

The urgent circumstances of the time required prompt action, but also created some confusion in the early days of the institute. The Superior General and Congregation Council of the Sisters of Mercy in Melbourne, which had been the controlling authority of Mercy College from its establishment up to that time, did not receive a copy of the proposed I.C.E. constitution until 14 March, 1974 and the conditions according to which the Congregation ceded control and management to the Council of the Institute were so hastily conceived that all points at issue with the legal and canonical advisors of the other major sponsor, the Catholic Archdiocese of Melbourne, were not resolved before the Institute was already operating.

The format and even the specific wording of the Orders-in-Council for the former Education Department teachers colleges were adopted

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for the original Order-in-Council for the I.C.E. Council with only five changes, of which only three were significantly different. These made provision for the appointment of the I.C.E. Council Chairman by the Archbishop of Melbourne, made provision for the appointment of the I.C.E. Principal and the Directors of the member campuses, and ensured the existence of local advisory boards at each campus to replace the individual councils which had been under consideration since 1967 and had been superseded in authority by the I.C.E. Council. The existence of four member colleges was acknowledged in provision for election of staff and student members by and from members of the individual campuses, rather than from the whole body of staff and students.

Despite the unresolved problems of the early days of institute, the staff of Mercy College were always convinced of the potential value of the institute concept, and have probably been the most 'institute conscious', and supportive of the concept and its implications, of the staff of the three continuing campuses. The Box Hill Campus, conducted by the Christian Brothers, discontinued formal teacher education courses in 1979 and the remaining students and staff joined the students and staff at Ascot Vale. The well established traditions of Mercy College, built up since the first decade of the century, possibly gave the campus a sense of identity and security which was not threatened by amalgamation. Certainly the influence among staff of the strong convictions in favour of the institute of the original lay staff who had been appointed to Mercy College in the mid 1960s was one factor in promoting the institute concept at that campus.

After lengthy negotiations with the Victorian Government and the Constituency Committee of the State College of Victoria, the Institute of Catholic Education was incorporated under the State College of Victoria Act on 24 December, 1974. Cardinal Knox took an active and personal part in these negotiations, as he was convinced that the continued existence of Catholic schools depended on the continued provision for Catholic teacher education. Incorporation satisfied the requirements of the Commonwealth Government for funding and for the accreditation of courses, and is therefore one of the most important landmarks in the history of Catholic teacher education in Victoria. It has enabled Mercy College to expand its course offerings, to employ additional staff in professional and administrative areas as well as in academic departments, and has also given the college access to funds to purchase equipment and undertake building works.

The State College of Victoria was dissolved in 1981 and replacd by a single co-ordinating authority for post-secondary education, the Victorian Post-Secondary Education Commission. In order to reflect the single identity of the institute, from 1 January, 1982 the individual college titles Mercy College, Christ College and Aquinas College were discontinued and replaced by campus titles, such as, in the case of Mercy College, the Institute of Catholic Education, Ascot Vale Campus.

II

THE BACHELOR OF EDUCATION (PRIMARY)

The first group of students had only just graduated with the three-year Diploma of Teaching in 1974 when the campus became involved in plans to mount a Bachelor of Education degree. In November, 1975, at the direction of the I.C.E. Council, a committee of the Academic Board of the institute was established to investigate the feasibility of offering the degree. With the approval of Council a submission was made to the State College of Victoria, unsuccessfully first of all, in 1977-1978, and then successfully in 1979-1980. The difficulty in gaining accreditation for the degree lay initially, not externally with the committees of the State College of Victoria, but internally, between the directors and academic staff of the three campuses. Each campus saw merit in its own previously existing program and found it difficult to come to terms with a common program and the lengthy consultation and compromise required. There was further difficulty in building into the program, provision for the hundreds of one and two-year trained teachers in Catholic parish schools to upgrade their certificate qualifications to diploma and degree level.

In 1984 the three campuses are reviewing the degree program which has been taught since 1980 and the success of the institute experience of teaching the common degree is evident to all involved in the review. The shape of the revised degree may be different in 1985-1986 but the changes will be a natural growth from the experience of teaching the degree which was first accredited.

SECONDARY TEACHER TRAINING

When the college was established in 1909, it was granted recognition by the Teachers and Schools Registration Board, as an insitution for the training of both primary and secondary teachers. Over the years, many former students combined university studies with the Certificate of Teacher Education from Ascot Vale to gain secondary registration. There was no recognised program of secondary teacher education mounted, however, until the Graduate Diploma in Education (Secondary) was accredited by the State College of Victoria in 1976. The college became the first Catholic teachers college in Australia to offer a post-graduate award for secondary teaching. Some colleges had previously offered junior secondary under-graduate courses.

EDUCATION IN A MULTICULTURAL SOCIETY

A good example of the post-graduate courses being offered on the campus at present, is the Graduate Diploma in Multicultural Studies. This course includes the balance of theoretical and practical studies, applied in the school and the community, which has always been characteristic of the Ascot Vale Campus.

The model of the course structure which is set out in the course information brochure is also an illustration of the broadening of educational horizons since the early decades of the college. As Australian society has become more diverse and complex, the campus has responded by offering programs designed, in the words of the course rationale, "to generate among students the knowledge, enthusiams and skills demanded by the cultural diversity of contemporary Australia, and to enable graduates to develop and implement appropriate programs in education or other community work".

COMMUNITY LANGUAGE PROGRAMS

The location of the campus on the edge of the western and northern suburbs of Melbourne means that it is well situated to respond to the needs of schools and other community institutions and organizations which provide services for the many ethnic groups of non-English speaking backgrounds in those regions. There is also a need for English-speaking professional workers in education, health, and welfare to become sensitive to and familiar with the issues and implications of cultural and linguistic diversity.

For several years the campus has conducted a number of in-service training programs, both in language maintenance and language teaching methodology for Italian community groups, particularly the Italian Assistance Association known as Co.As.It. One of the most exciting of these courses was taught in the early months of 1982 by three Italian professors, Alberto Mazetti and Angelo Chiuchiu, from the University of Perugia, and Ignazio Baldelli from the University of Rome.

As well as offering in-service courses to teachers of Italian in government and non-government schools and in ethnic schools, the campus introduced a Community Language Major into the Bachelor of Education program in 1983, to provide formal professional training for community language teachers particularly in Italian which is one of the most widely used languages other than English in the western and northern suburbs.

In conjuction with Footscray Institute of Technology, and the Coburg Campus of Phillip Institute, the campus also commenced, in 1982, to offer community language programs in Maltese and Vitenamese, funded by the Commonwealth Tertiary Eduction Commission. The three institutions have made a submission to the Victorian Post-Secondary Commission to extend the range of community languages taught, from 1985, to include languages, such as Arabic, Greek and Serbo-Croatian. In each language, courses are offered at two levels, one designed for language learning for those with no previous background in the language, and the other for those with an initial competence in the language, providing language maintenance and up-grading. Students have entered the existing community language programs from a number of professional occupations in health and welfare and from the business sector as well as from education.

In 1984 the first three Vietnamese speaking students were admitted to formal teacher education courses at the campus, in the Graduate Diploma in Education (Secondary). A number of other prospective Vietnamese speaking students are being provided with a program in English language and study skills to assist them to gain entry to programs of teacher education.

As well as offering innovative programs in community languages other than English, the campus has built up considerable expertise in the study of the teaching and learning of English as a second language. T.E.S.L. courses have become well established pre-service and post-graduate courses at the campus, and have also been offered to both government and non-government schools teachers. Academic staff have been invited to contribute to the planning of T.E.S.L. courses at both State and national levels, especially in the preparation of appropriate curiculum materials. In the summer vacation of 1983-1984, two members of academic staff and a former post-graduate student, conducted a series of in-service courses in curriculum development and classroom management, and the teaching of English as a second language in schools in the Diocese of Rawalpindi, Pakistan, where a graduate of the campus is currently working. Other post-graduate students from the Graduate Diploma in Multicultural Studies are working in a wide range of situations in planning and advisory capacities.

POST-GRADUATE STUDIES IN RELIGIOUS EDUCATION

The Ascot Vale Campus commenced teaching an accredited Graduate Diploma in Religious Education in 1980. In 1983 a revised course replaced the original program, incorporating the separate courses previously taught at the three campuses at Ascot Vale, Ballarat and Oakleigh, into one Institute course common to all three.

The Graduate Diploma in Religious Education aims to prepare its graduate students to teach and co-ordinate religious education programs in both primary and secondary schools, and also in adult education programs. The course offers units both of and about religion and religious education, since it is believed that students need to clarify and develop their own personal insights and values and to develop an awareness and understanding of the religious nature of human experience, as well as to become familiar with objectives, methods of teaching and learning, resources and processes of evaluation in religious education.

Currently there are 105 experienced teachers studying towards the award of this Graduate Diploma. Many have been assisted in their studies by the granting of one day a week release time from their teaching duties, or from other positions of responsibility, such as school principals or religious education co-ordinators. It is one of the college courses for which there is greatest competition for places, indicating the effective way in which it is meeting a real need for teachers in Catholic schools.

BACHELOR OF ARTS IN CHURCH MUSIC

One of the most exciting new ventures at the campus in recent years has been the initiation of the Bachelor of Arts in Church Music, which is an accredited and nationally registered under-graduate degree specifically in Church Music, and unique in Australia. The course caters for a broad understanding of liturgy and its particular function in a variety of Christian traditions.

The central integrating experience in the course is its choral training section. The course is based on the rationale that, if Church Music is given its rightful importance in society, contact with the professional Church musician will ultimately have a significant leavening effect on Australian culture generally.

(61) An overseas venture in multicultural studies; (left to right) senior lecturer Beryl Cigler, 1979 graduate Brother Ambrose Kelly, lecturer Mary Fisher, in Rawalpindi Pakistan.

(62) Beryl Cigler with admiring friends in Pakistan, January 1984.

(63) Mary Fisher with students of St. Mary's College, Lalazar.

(64) Our most faithful 'up-grader', Sister Brigid Maloney, C.T.E. (1948), Dip.T.(1977), B.Ed.(1983), Graduate Diploma in Multicultural Studies (1978), Graduate Diploma in Religious Education (1981).

(65) Student teachers with children at St. Margaret's School,
(66) Maribyrnong. Jacinta Cosgriff (above) and Delma Brazzale (below).

(67) Supervising teacher Margaret Smith (Lee-Ack) with student
(68) teacher Delma Brazzale — observing and being observed. Margaret Lee-Ack completed C.T.E. (1972) and Dip.T.(1977).

NURSE EDUCATION

One of the planned developments for the campus which has not yet been able to be implemented is the establishment of a School of Nursing in co-operation with the Catholic hospitals in Victoria. In 1976, the national nursing organizations recommeded that, by 1985, hospital-based courses of basic nursing education should be replaced by college-based courses. In response to this recommendation, Mercy College commenced discussions with the Catholic hospitals in Melbourne, which had indicated interest in considering a joint venture into a college-based nursing program. These discussions were informal at first, with Mercy Private Hospital, St. Vincent's Public Hospital and Sacred Heart Hosital, Moreland. This last hospital withdrew from discussion when its School of Nursing closed.

In 1977 as the result of discussions between representatives of the Victorian Catholic Hospitals Association and the Council of the Institute of Catholic Education, a submission was made to the State College of Victoria to introduce a small intake of student nurses at the Ascot Vale Campus in 1979. It was intended that the initial enrolment would be progressively expanded so that by 1985, the Institute would be able to cater for the intake which would normally be accepted by the participating hospitals in that year. and that the Ballarat Campus of the Institute, which is adjacent to St. John of God Hospital would also offer a basic nursing course.

Although a proposed Diploma of Applied Science in Nursing was prepared by a joint working party of hospital nurse educators and college academic staff, and accredited by the Senate of State College of Victoria in October 1980, it was not possible to implement the course at the time. The various state and federal authorities for health and education continued to debate the status of nurse education courses. The Australian Government, while granting increased funds to some existing college-based courses, was not prepared to approve the transfer of all nursing courses from hospitals to college. At present, as part of the preparation for the next period of triennial funding for post-secondary education, both state and federal health and education departments are considering the costs of the transfer and the issues involved for both the nursing profession and the health care system.

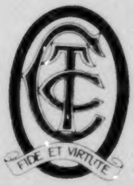
The Institute of Catholic Education considers that it has a strong case to commence basic nurse education at the Ascot Vale Campus in the near future. Although funds have not yet been made available to implement the accredited course, academic staff have continued to co-operate in teaching programs in the existing hospital-based courses.

Both the participating hospitals and the campus at Ascot Vale have remained confident that the course will be implemented as soon as government policy is changed. An approved degree or diploma is universally accepted as the basic requirement for entry to any profession and the Institute is strongly supportive of the nursing profession in its efforts to gain tertiary education for its members.

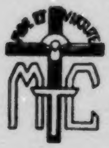
The annual intake of nurses in training to the Schools of Nursing at St. Vincent's Hospital and Mercy Private Hospital, is approximately the same as the intake of teacher education students at the campus. The introduction of student nurses to the campus will result not only in an increase in the total enrolment, but in a diversification of teaching activities. Together with the church musicians and the students in community language programs this development would contribute to the initiation of a new era as a multi-purpose institution.

Epilogue . . .

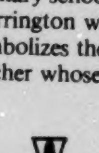
The motivating force of the college has always been epitomized in the college motto, Fide et Virtute — Faith and Courage. The motto is not incorporated in the logo of the new amalgamation of which the campus is a part, but the values and attitudes the motto describes are maintained, and the characteristic spirit of 'mercy' continues to be in solidarity with those who experience need.



The earliest college crest incorporated the letters C.T.C. — Catholic Training College, as the college at Ascot Vale was originally known. It is not known beyond doubt who designed the original, but it is believed to have been Sister M. Patricia O'Neill, who although not the first Principal, was the longest serving, 1917-1948, and who is usually given credit for establishing the secure and enterprising foundations needed for future growth and development.



The remodelled crest was adopted in 1958, when the name of the college was changed to Mercy Teachers' College. It is by this title that the college is best known, as it was during the years after 1955 that it became so closely associated with the provision of Catholic teacher education in the rapidly expanding Catholic school system in the Archdiocese of Melbourne. The change of name acknowledged that the college at Ascot Vale, was not the only Catholic training college, as by the 1950s, the Presentation Sisters, the Brigidines, and the Sisters of Our Lady of Sion were also training teachers for the Catholic parish primary schools. The new crest was designed by Sr. Mary (Ethelburga) Harrington who taught Art at the college for many years. The dove symbolizes the Spirit of truth and love presiding over the work of the teacher whose response is expressed in the words Faith and Courage.



The Mercy Cross was adopted to acknowledge the long and continuing association of the Sisters of Mercy with the Ascot Vale Campus, when Mercy Teachers' College was incorporated into the Institute of Catholic Education in 1974. In the early days of the Institute, the constitution of the Council allowed for a federation of campuses, and although there was only one governing body, the Council established by its own Order-in-Council under the State College of Victoria Act, each campus retained a certain measure of autonomy in its day to day operation, government funding and course approvals were both specified to particular campuses rather than to the Institute as an entity. The Mercy Cross is a very old form of the

Cross and is used internationally in institutions associated with the Sisters of Mercy. There is no figure of Christ on it to indicate that every Christian is called to bring God's mercy and justice to others, as Christ brought it to us.

The logo of the Institute of Catholic Education incorporates the symbol of the Ascot Vale Campus into a shield which also bears the crests of the two other campuses of Ballarat and Oakleigh. When the State College of Victoria was dissolved in 1981, it was replaced by the Victorian Post-Secondary Education Commission as the single co-ordinating authority for all post-secondary education in Victoria. The Federal Government put pressure on the co-ordinating authorities in all states to amalgamate a number of colleges into large multi-campus and multi-purpose institutions. The Institute, which was already a multi-campus operation, was not eventually forced into a further amalgamation, although the Federal Government had originally listed the Institute as one of twenty-three institutions whose independent status should be reviewed. The Institute did agree, however, to discontinue the use of the former names of the campuses, and to adopt titles which indicated only the location and not the traditional identity of the campus. However old traditions do not die easily and many former students and associated schools have continued to refer familiarly to the 'Mercy' campus although current staff and students have tried to come to terms with the title Ascot Vale Campus.

The word 'mercy' denotes more than a place or a group of people. It has strong Christian associations and is a reminder both of God's gifts and the Christian responsibility to share the good things of life with others. It has come to signify the sense of community which is characteristic of staff, students and graduates of the campus. Although the word 'mercy' is not included in the current title, it is unlikely that it will disappear from common usage, while the campus, in its teaching and other activities continues to value the Mercy ethos and to demonstrate a preference for those who experience need, and who may be assisted, by education, to enjoy or be restored to dignity and justice.

Appendix a

Newspaper Extracts

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FEBRUARY 6, 1909. THE ADVOCATE.

Another Educational Establishment.

New Training College and Novitiate for the Sisters of Mercy.

The progress of Catholic education in Melbourne, and the rapid strides the Church is making in all departments, are of such a character as to cause alarm in the camp of the enemy and bring joy to the Catholic body, and more than compensate us for the sacrifices we have made for Christian education.

A generation ago it was thought that the secular Education Act would cripple the Catholic Church; but the prophets of evil omen were disappointed in their anticipations. Again, when the Registration Board was established in 1906, many considered that the standard of efficiency demanded of the teachers would seriously imperil our Catholic schools. The reverse has happened. The difficulty of providing schools with teachers who had passed the necessary examinations was the occasion of a great and beneficial change in some of the teaching Orders. Hitherto the various houses of the Sisters of Mercy and the Presentation Sisters were independent of each other, and had their own small Novitiates. The Archbishop, in conjunction with the Bishops of the Province, first established a Training College at Albert Park, where both secular and religious teachers would have an opportunity of preparing for their educational diploma. The next step was to amalgamate the separate houses of each Order, and have a central Novitiate for each Order in, or near, the metropolis. The Holy See has formally approved of this new departure, and the result is that, besides the Central Training College, the General Novitiate of the Presentation Sisters is now in working order at the O'Neil College; while the Brigidines have come to the Carmelite Priory, convenient to the Training College; and the Sisters of Mercy will have their new Novitiate at Flemington blessed by the Bishop of Sandhurst on Sunday, the 28th inst. It would be difficult to over-estimate the far-reaching effects of this latest development on both the religious training of the novices and the facilities they will

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have of qualifying themselves for educational work of the highest order.

THE NEW NOVITIATE.

The largest order of nuns in Australia—the Sisters of Mercy—will, in a few weeks, take possession of the magnificent building erected on that commanding site on the Flemington hill.

Originally, this place was the property of the McCracken family, and the old family mansion, which is in splendid condition, remains there. Previous to the Archbishop's departure for Europe this fine property was purchased, and since then the main wing of the Novitiate has been erected. In the view we give this week, an idea can be obtained of the extent of the grounds and the original buildings. Next week we hope to produce illustrations of the new building.

The Main Features of the Building.

The building just completed is the first wing of a comprehensive scheme of buildings for the Novitiate, and is situated on a triangular block of ground at the intersection of Mt. Alexander-road and Ailsa and Ayr streets.

The style of building that has been adopted is scholastic Gothic. The superstructure is of brick, finished in rough cast with brick dressings, and slate roof. On the ground floor, north and south elevations, is an arcaded cloister, above which, on the north elevation, is carried up an arcaded balcony on the first floor, and open balcony on the second floor.

The plan of the building provides the following accommodation on the ground floor:—Refectory, 65 ft. x 2[illegible] ft.; staircase hall, 27 ft. x 15 ft.; novitiates, 32 ft. x 20 ft., and 2[illegible] ft. x 20 ft. On the first floor, approached by a fireproof staircase, 5 ft. wide, are twenty-five cells, each 10 ft. x [illegible] ft., with necessary bath-rooms, lavatories, linen-rooms, etc., all opening into wide corridors. The second floor accommodation is similar in all respects to the floor below. All floors and partitions throughout are of fireproof construction, being built in reinforced concrete. The designs were prepared, and the supervision of same carried out personally by Mr. Philip Kennedy, of the firm of Messrs. Grainger, Kennedy, and Little, architects and civil engineers, of 123 Queen-street, Melbourne, the contractors being Messrs. Peters and Hetherington. The contract price was £6,707.

In connection with the opening ceremony, the Vicar-General of the Archdiocese addressed the following circular to the priests of the Archdiocese in whose parishes the Sisters of Mercy are teaching:—

St. Patrick's Cathedral, Melbourne,
January 27th, 1909.

My Dear Father,—Before leaving for Rome the Archbishop and the Bishops of Sandhurst and Ballarat arranged to have an appeal made for the new Novitiate at Flemington, in all the parishes of Victoria where the Sisters of Mercy (recently amalgamated) are teaching.

The Novitiate will be blessed and formally opened by the Bishop of Sandhurst on Sunday, February 28, at 3 p.m. His Lordship has also ordered a collection to be made in those parishes of his diocese where the schools are taught by the Sisters of Mercy.

I would ask you, then, to have a similar appeal made in your parish on the first, second, or third Sunday of February, and present the united offerings at the opening ceremony. If you are unable to take part in that function, kindly send the amount here or to the Mother-General before the 28th proximo.

When speaking on the subject, it would be well to impress on your people the absolute necessity of the Novitiate as a training school for your future teachers. Not only the success, but the very existence, of your parish schools will entirely depend on the efficiency of the training given in this institution.

This building will serve the two-fold purpose of a Novitiate and training college.

The maintenance of the institution will be a sufficiently heavy burden, but would be crushing if the interest on the capital were added.

An earnest appeal and a generous response in all the parishes whose schools will in future depend on the Novitiate should so reduce the liability as to relieve the Sisters of anxiety on financial matters.

It would be well also to remind your people that the repeated and desperate attempts to Protestantise the schools of the State should make all of us, priests and people, more zealous in providing for the children committed to our care that education in which their eternal interests are safeguarded. Wishing your efforts every success.—I remain, my dear Father, very sincerely yours,
PATRICK PHELAN.

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MARCH 6, 1909. THE ADVOCATE.

Central Novitiate for Sisters of Mercy, Flemington.

BLESSED AND OPENED BY BISHOP OF SANDHURST

OVER £3000 SUBSCRIBED.

The solemn blessing and opening of the Central Novitiate for the Sisters of Mercy, Flemington, last Sunday afternoon by the Bishop of Sandhurst (Most Rev. Dr. Reville, O.S.A.) drew a very large and representative gathering of clergy and laity. A description of the fine buildings and the grounds, comprising three acres, situated on an imposing eminence, together with illustrations, has already appeared in this journal.

Some time before the hour appointed for the ceremony (3 p.m.) streams of people were to be seen wending their way to the grounds, which are conveniently reached by the North Melbourne and the Flemington trams, the latter passing the building. The children of the schools of North and West Melbourne mustered in strong force, and sang "Faith of Our Fathers", and other hymns before the arrival of the visiting prelates. Shortly after 3 o'clock the Bishop of Sandhurst (Most Rev. Dr. Reville, O.S.A.), the Bishop of Sale (Most Rev. Dr. Corbett), the Bishop of Wilcannia, New South Wales (Most Rev. Dr. Dunne), the Very Rev. Dean Phelan, V.G., were received by a guard of honour composed of the officers and members (including juvenile branches) of the H.A.C.B.S. The massive pile of buildings, representing with grounds £10,000, recalled the great sacrifices being made by the Catholic body in the cause of education, religion, and charity. Tangible proof of this is to be met with on all sides, the heights around the metropolis being crowned by some noble pile erected by Catholic money, and generously backed by non-Catholic support. The Catholic laity are impressed by the wondrous progress of the Church, and our separated brethren cannot help being impressed also, and they cannot but feel themselves called upon to assign the reason for so much outpouring of money, time, and energy by a body the majority of which is of the wage-earning class. The hidden spring is, of course, Faith. Catholics know that their religion is divine, consequently they feel that no sacrifice is too great for its propagation. The article in our last week's issue from the pen of the late Mr. Howard Willoughby said of Catholic enterprise:—"The Catholics are not content to chant, 'Day by day we magnify Thee, and we worship Thy name ever, world without end,' in a barn. The painfulness of the incongruity strikes them. And they, free from schism and strife, can unite for a common purpose in the cause of the Cross as other men only appear able to do in the cause of a Dollar—a thing declared by some to be the devil, it being as easy for the author of evil to take the form of a coin as to assume the disguise of a reptile."

Amongst those also present were:—Very Rev. Dean Hegarty, P.P., V.F. (Kyneton), Very Rev. M. Carey, P.P., and Rev. M. J. Keenan (West Melbourne), Rev. J. Norris (North Melbourne), Rev. J. M'Carthy (Clifton Hill), Very Rev. Prior Kindelan, O.C.C., and Rev. F. J. O'Reilly, O.C.C. (Port Melbourne), Very Rev. T. Kenny, S.J. (rector of St. Patrick's College, East Melbourne), Very Rev. S. Hegarty, C.M. (Malvern), Rev. E. O'Brien (Collingwood), Rev. M. P. Carroll and Rev. A. May (Flemington), Rev. T. English (South Melbourne), Rev. M. F. M'Kenna (St. Francis'), Rev. J. E. King, Rev. J. P. O'Connell (the Cathedral), Rev. T. O'Connell (Tatura, Sandhurst diocese). Amongst the laity we noticed:—Hon. J. G. Duffy, Dr. A. L. Kenny, K.S.G.; Cr. G. Ievers, Hon. Walter Madden, Messrs. D. Slattery, Henry Madden, Benj. Hoare, P. A. Kennedy, Joseph

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Winter, F. Brennan, LL.B.; T. C. Brennan, R. Clerehan, M. O'Meara, J. Walsh, J. Newman, etc.

The Blessing and Opening Ceremony. —The Bishop of Sandhurst on the Education Question.

A procession of the prelates, clergy, and acolytes was formed, and the Bishop of Sandhurst, attired in full canonicals, blessed the building inside and outside. From an improvised platform in front of the verandah.

Dean Phelan, who was received with applause, briefly introduced the Bishop of Sandhurst, Dr. Reville. He desired to express his deep sense of gratitude to the Bishop for his generosity, and to that very large and representative gathering. He doubted if any gathering of Catholics would have such lasting and highly beneficial effects as that assembled at the opening of the Central Novitiate. (Applause.) Dr. Reville had given £100, and the parish of St. Kilian's (Sandhurst) £1000, which would supply two bursaries at the novitiate. (Applause.) The generosity of the Bishop of Sandhurst and that of his people would give an impetus to the good work initiated that day. (Applause.)

Presentation of Address to His Lordship.

Miss Irene Hogan (Convent of Mercy, Nicholson-street) read the following address :—

To the Most Reverend Stephen Reville, D.D., O.S.A., Bishop of Sandhurst.

May it please your Lordship.

The Sisters of Mercy and the Children attending their schools beg most respectfully to express their deep sense of gratitude for your great interest in, and your princely generosity to, this Novitiate and Training College.

Over twelve months ago you realised the many advantages amalgamation would confer on the various houses of this Order in your diocese; and that the ever-arising difficulties in the educational world would be successfully combated only by a central Novitiate and Training College.

Nor was your Lordship's interest in this important matter confined to words. Your foresight in purchasing two Bursaries for St. Kilian's parish has secured efficient teachers for the future schools in that parish and has relieved the Mother-General of considerable anxiety, and inspired her with courage to undertake this large responsibility.

In making such sacrifices in the interests of Catholic education you are but reducing to practice what you have eloquently preached in season and out of season, namely, that only those whose lives are devoted to the service of God can impart a thorough knowledge of those truths necessary for us to attain eternal life.

To-day you place us under an obligation much deeper still, for you come to place this building under the protecting mantle of Our Blessed Lady, and to invoke on it the divine blessing of Him without Whom we can do nothing, the special Friend of little children Who assured His disciples that of such was the Kingdom of Heaven.

Begging your Lordship's blessing on our work.—We remain,

YOUR GRATEFUL AND DEVOTED CHILDREN.

Flemington, Feb. 28th, 1909.

The Bishop's Speech.

The Bishop of Sandhurst, who was greeted with applause, said :—

We all regret the absence of his Grace the Archbishop of Melbourne from this important function. Before leaving on his visit ad limina, he had already formed definite plans as to the future of Catholic education in the State. He advocated the establishment of Central Novitiates for the teaching Orders, and we are assembled to-day to carry out a part, at least, of his Grace's views. As he has been made aware of the date of the ceremony in which we are engaged, we may be sure that we occupy a large place in his thoughts this afternoon. I congratulate Dean Phelan, the Administrator of the Archdiocese, on securing this magnificent site, admirably suited for the purpose for which it is intended. The Mother-General of the Sisters of Mercy is also to be congratulated on the erection of this spacious, substantial, and ornamental building, in which the novices and professed of the Order will be trained to carry out successfully the sublime duties to which their lives are devoted. A little more than twelve months ago it was decided to amalgamate or unite the various houses of the Sisters of Mercy in this State under a Superior-General. This was done that they might be in a better position to meet the requirements of the Registration Board. Before the amalgamation, the convents of the Order in the dioceses of Melbourne, Sandhurst, and Ballarat were independent of each other, and subject immediately to the Bishops. Each convent had its own novitiate and training college for its own subjects. When, however, the Registration Board laid down a definite programme to which all teachers in private schools should submit, it became evident that a uniform system of studies should be introduced, and this could be done only in a Central Novitiate or Training College. Melbourne offered special advantages for such an institute, as the services of professors in all branches could easily be secured in the city. All the teach-

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ing Orders have now got their Central Novitiates. Only a few months ago the O'Neill College was opened at Elsternwick by the Presentation Nuns. Still more recently the Brigidines opened their Central Novitiate at South Melbourne. To-day we have invoked the blessing of God upon this Institute, in which the future Sisters of Mercy will receive that spiritual and intellectual training which will enable them to carry out in a most efficient manner the varied duties of their vocation. We are anxious that our schools should occupy a position in the front rank, and, therefore, we stop at no sacrifice, that the buildings and training should meet all reasonable demands of the Registration Board. We are fully alive to the importance of the work in which we are engaged. We are preparing teachers to develop the talents, to form the character—in a word, to give a complete education to the children of whom they shall have charge. Parents are naturally anxious that the virtue of all their children, but especially their daughters, should be safeguarded during their school days. Where can this be done more effectually than in the colleges of which religious have the direction? The good example of their teachers, the virtues exemplified in their lives, are constantly before their eyes, and become part and parcel of their own existence. Every one recognises the sweetness of character and the charm of manner of the girls who have been educated at the convent schools. They will not only fill to advantage, but they will adorn, the position in after-life in which Providence will place them. The Sisters of Mercy have had a long experience in the management of schools; they were the first religious to undertake this work in Victoria. The seed sown in Melbourne fell in good soil, for their convents and schools are now found in all the principal towns of the State. In this building, which possesses every modern improvement, their work begins under more favourable circumstances, and they will be no longer hampered by the difficulties they encountered on their arrival in this country. In the erection of this convent the Mother-General has taken on her shoulders a weighty responsibility. The site—one of the best about Melbourne—and the building cost £10,000. This is only one of the important works in connection with the Catholic Church that have been recently undertaken. Standing on the balcony, you can see the residence of the devoted pastor of this mission, the churches of North and West Melbourne and Carlton, and in the distance the glorious Cathedral of St. Patrick. The Catholic Church, after the Government, is the most generous employer of labour. Everywhere throughout the State the same activity is evident. The upkeep of her many institutions entails a vast outlay, of which the business people get the advantage. We are delighted to do all we can to advance the interests of our fellow-citizens, of whose kindness we have had many proofs. One would think that the Government, convinced of our earnestness and sincerity in providing our children with a complete system of education, religious and secular, would not only sympathise with us, as we believe they do, but would also extend a helping hand to enable us to carry out this work, on which the stability of the State depends. Thinking men, who have the courage of their opinions, readily admit that those nations only are great and built on a solid foundation whose citizens, in their youth, have been well grounded in virtue as well as knowledge. Intellectual training may make clever men, but clever men are not always the most desirable citizens.

If they throw off moral restraint—and history and daily observation supply us with many instances of this — they drift into the ranks of the worst criminals, and become a menace to society and social order. Religion, the one restraining power, can exercise its influence only over those who have been brought up in a religious atmosphere at school.

Without any assistance from the State, and at enormous outlay, we are doing a national work, inasmuch as we are bringing up children in the only way in which, as a body, they can become good citizens. Under our system the whole child is educated, heart and intellect; the moral feelings are directed, and the intellectual faculties are developed. Many are convinced, but have not the courage to state their convictions, that a return to the denominational system would put education on a firm basis, and be a satisfactory settlement of this ever-recurring vexed question. As I said on a recent occasion, milk-and-water Scripture lessons, Biblical reading, in fact, spasmodic efforts of any kind, are useless to make a lasting, healthful impression or to mould the character of youth.

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We consider that we have a serious grievance; in fact, the Government is acting unjustly towards us in the distribution of State scholarships. With the exception of six, of little value, we are not allowed to compete for them. Scholarships are established to encourage, reward, and develop industry and talent, as well as to help the children of poor parents to continue their studies. They should, therefore, be thrown open to all the primary school children of the State, in order that the most deserving may carry off the palm. We contribute towards those scholarships, and justice demands that our children should be allowed to compete for them. As citizens, we claim that positions in the gift of the State, and held out as a reward to talent, should not be a monopoly of any particular class.

Before concluding my remarks, I wish to say that we can never be sufficiently grateful to the teaching Orders of men and women for the sacrifices they have made, and are still making, in the interests of religion and education. Without such valuable auxiliaries the work of the Bishops and priests would be ineffectual, or would produce very little fruit. They prepare the soil and sow the seed, whilst it remains for us to protect the crop from trespassers by the erection of fences, and to prevent the growth of noxious weeds which would choke the sprouting grain. Take as an example the Sisters of Mercy. They turn their back upon their homes, their friends, and bright worldly prospects to labour for the salvation of their neighbour. Whilst some are teaching in our schools, others are to be found at the bedside of the fever-stricken patient; they console the dying, they house the orphan, they supply the wants of the destitute, and inspire hardened sinners with hopes of repentance and forgiveness. The only reward they look for is to be admitted to the rank of virgins who follow the Lamb whithersoever He goeth, and to sing the new canticle that virgins only may sing.—Apoc. xiv., 3.

The speech was frequently punctuated by applause.

The Bishop Thanks the Pupils for Address.

Now, in reply to the beautiful address, continued the Bishop, which was presented to me at the beginning of these proceedings, I wish to thank the young lady who read it in such a commendable manner, as well as those whose sentiments it embodied. In encouraging the work which has brought us together to-day, I am, as Bishop of Sandhurst, but discharging a sacred duty which I owe my flock. I am having recourse to the only available means to establish our schools on a permanent basis. From our central training colleges will go forth highly qualified teachers conscientiously devoted to their work, to whose training our children may be safely entrusted. I am glad that, through the arrangements that have been made special advantages of a substantial character have been secured for St. Kilian's parish, Bendigo. (Applause.)

Hon. J. G. Duffy, who was cordially received, said, as was remarked by the Bishop of Sandhurst, they all felt keen sorrow and pain on learning of the illness of his Grace the Archbishop of Melbourne. They sincerely hoped that his illness was not severe, and that his Grace would return in the best of health. (Applause.) They were glad to have with them the Bishops of Sandhurst, Sale, and Wilcannia and Dean Phelan. (Applause.) On such occasions the idea occurred to one's mind, What do our fellow-Protestant citizens think of such gatherings? The great body of non-Catholics sympathised with us in such a work, but there were some who were ill-informed regarding Catholic action, and these were fed on the pabulum supplied at Orange meetings. (Laughter.) What was the stock in trade of these people? Some of them said that Catholics were forbidden to read the Bible; that the Catholic religion was the enemy of learning. These were absolute and unqualified falsehoods. (Applause.) Catholics studied the Bible and formed their lives on its teaching. (Applause.) Young and old read the Bible, which was to be found in every Catholic household. He once met two Protestant members of Parliament, and a discussion arose on the Bible, and he (Mr. Duffy) was the only one of the three who knew anything about it. (Loud

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laughter.) They said, "Why, Du you seem to know all about th Bible—you must have read it on th sly. (Renewed laughter.) In th dark ages, it was the Cathol Church and the clergy that pr served the torch of learning and kep it from being quenched. History a tests that she has ever been th guardian and protectress of learning and without her guidance the torc of knowledge would have gone ou when Rome with all her civilisatio fell. (Applause.) In his country (Ireland) the people were not the mos highly educated, not, however, o account of the action of the Churc but because of the English laws (Applause.) In his calling as a lawyer, he had occasion to look ove Acts of Parliament, and it mad one's blood boil to read the English laws designed to prevent the peopl of Ireland from receiving any education at all. In Australia—in Victoria—in Melbourne—Catholic education was in the van of progress. (Cheers.) The religious teaching Orders here deserved every commendation for their splendid educational work. (Applause.) The Jesuits, the Christian Brothers were to be found in city and suburbs, and the nuns were also engaged in the same noble work (Applause.) The children filled the schools to overflowing, and their training was reflected in their bright, happy, innocent faces. (Applause.) Towards the upkeep of the Catholic schools not a shilling was contributed by the Government, and those schools were maintained by the poorest section of the people, who knew how to prize a Christian training for the young. (Applause.) Instead of adversely criticising the Catholic Church for her educational work, liberal-minded men should encourage her in every way possible for the benefits conferred on the community at large. (Applause.) In eloquent words, the Bishop of Sandhurst told them of the many sacrifices made by Catholics for Christian education. The religious Orders looked for neither fee or reward, but they required to be properly housed, and to have schools fully equipped for their work. (Applause.) He hoped that the splendid example of the people of Melbourne and the diocese generally, of the Bishop of Sandhurst and his people, would encourage all to contribute generously to the good work. (Applause.)

Dean Phelan in thanking all who had contributed to the building fund, said :—

Before reading for you the list of donations received to date, I consider it due to the former owner of this property to acknowledge the generous spirit in which he met our representative over the sale. When approached directly by the Hon. Walter Madden, he accepted two hundred pounds less for the property than his agent asked from our agent the previous week. This is in such striking contrast with what we find again and again, when purchasing property for the Church, that Mr. M'Cracken's large-minded action deserves our special gratitude.

Donations.

The collection realised considerably over £3000, the principal amounts being as follow :—Bursary investment for Bendigo parish, £1000; Archbishop of Melbourne, £500; North Melbourne parish, £170; Bishop Reville, Dean Phelan, St. Patrick's Cathedral, Convent of Mercy, Geelong, and Mr. A. Lynch, £100 each; priests and people of Kilmore, £100; Kyneton parish, £70; Mr. P. M. Mulcahy, Mr. Young, St. Francis' Church, and St. Mary's, West Melbourne, £50 each; St. Kilian's parish, Bendigo, £35; St. Ambrose's, Brunswick, £25; St. Mary's, Geelong, £23; past pupils of Our Lady's Orphanage, Geelong, £21; the Misses Tobin, A Catholic, and the Tatura parish, £20 each; Flemington parish, £15 13s 9d; Seymour parish, £17; Mornington parish and convent Castlemaine parish, £15; Coburg parish, £14; Dean Hegarty, Very Rev. M. Carey, Jesuit Fathers, and Woodend parish, £10 each; Rev. M. P. Carroll, £10 10s.

Donations may be sent to Very Rev. Dean Phelan, V.G., St. Patrick's, Eastern Hill, or to the Rev. Mother, Central Novitiate, Flemington, up to Tuesday, 9th inst. A full list will appear in our advertising columns next week.

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Fr. Jacquet, the Vicar-General of Hakodate, Japan, writes that in the district over which he has been placed the movement of conversions is so decided that already his chapel does not hold the worshippers on Sundays.

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The Tribune.

CATHOLIC EDUCATION.

Address by the Archbishop of Melbourne.

Preaching at St. Patrick's Cathedral on Sunday evening last, his Grace the Archbishop, taking as his text the words of our Lord, "It is a more blessed thing to give than to receive," said that he wished that evening to speak to the congregation on the support required for the Central Novitiate and Training College of the Sisters of Mercy, at Ascot Vale. Wherever there was a question of money it was with the greatest reluctance that he approached it. The words of his text, which had been preserved by St. Paul, were the words of our Blessed Lord Himself. On the occasion when they were spoken it was bodily want that was referred to, but if they were true of bodily requirements they were no less true of spiritual and mental needs. He (the Archbishop) would show them as briefly as possible how these requirements arose in connection with the Sisters of Mercy. As they knew, until very recently all the communities of the Sisters of Mercy were independent of one another, and each community, with any branches it might have, was required to train novices and postulants, not only in regard to their future spiritual duties, but also in regard to their future educational requirements; and it could be easily imagined, where there were so many centres and when some of these centres were situated in the remote portions of the State, that it was very difficult to provide the training that was required for the true discharge of the duties of these Sisters. Accordingly there was a strong desire that there should be greater union amongst the various communities, and that a central novitiate should be established, where all the novices and postulants could be trained in common, and where the very best advantages would be afforded them for their spiritual training. But it was also felt that it would be a great advantage if the training of novices and postulants could be conducted in some centre near the city where, as far as was necessary, outside aid might be available, so that the novices might have the very best training, both in discipline of mind and scholastic exercises. Now, in modern times, it had been the decided and often expressed wish of the Holy See that those religious Orders which had not a proper novitiate, and had not a Mother-General, should unite, so that they might enjoy the advantages to be derived from the common training of novices and postulants. There was also another reason. As they were aware, an Act of Parliament was passed a few years ago which was concerned with the registration of all future teachers in the schools of the State, and, according to the terms of that Act of Parliament, no teacher could teach who had not been duly qualified by passing a searching examination in all of the sciences in which a first-class teacher is supposed to be versed, and also on the most approved methods of teaching. The examination was therefore divided into two portions. The first regarded the literary part, and the requirements under that heading were extremely high. The second was the professional portion, dealing with the methods and duties of teachers, and all who were registered were required to pass a searching examination under that heading. Some had a great deal of knowledge, but found it difficult to communicate it, especially to children; while others had knowledge and facility of imparting it, but lacked control or management of pupils. In the examination for registration all these things were required. The person desiring registration must be perfectly well up in the literary part and the professional part, and have a knowledge of management. The necessities of the case and the often expressed wish of the Holy See led the Sisters of Mercy to unite their forces within the State and to form a common novitiate and central training college where the future nuns and teachers would be prepared for the spiritual and educational work that lay before them. It was with this object that the site and house at Ascot Vale was secured two years ago, at at a cost of £2300. Large additions had been built, so as to provide accommodation for the novices and postulants, who quickly appreciated the situation, and applied for admission in large numbers. These buildings cost £7648, so that, including furniture, fencing

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and interest, the whole expenditure reached over £10,000. Of this amount £3440 was paid off at the opening in February last, on the occasion of the formal opening of the convent and training college. The new buildings were in every way suitable for the purposes of a novitiate and training college. Already young nuns had gone forth to different parts of the State and entered on their self-denying and most meritorious labours. Amongst those who remain, some had passed the more difficult part of the examinations required for registration. There was every hope, therefore, that the training college, which was fully recognised by the Registration Board, would become the alma mater of numberless generations of well trained Sisters of Mercy, who would be teaching in the Catholic schools of this State long after all present had passed away. One generation would succeed another, but throughout the entire State there would always be a band of fully educated Sisters of Mercy, whose pupils would reap the richest fruits of what was being done now and hereafter.

As they had undertaken the education of Catholic youth, they were bound to see that the secular part of that education was at least as good as the children would receive in any other school. They were bound to see that the parents would be perfectly satisfied that in sending their children to one of these Catholic schools they would be obtaining for them as good a preparation for the battle of life (as perfectly even from an educational standpoint) as they would receive in any other school.

The novices and postulants trained in the central novitiate would impart to the children in their care the educational and spiritual advantages they themselves received, and from the daily papers they read, the conversation they heard, and all the signs of the times, they could not fail to see what an advantage it was to have teachers who would attend not only to the improvement of the mind but also to the culture of the soul.

On every side they found statements to the effect that it was sufficient in schools to have undenominational religious teaching—that was, teaching not having any doctrines or dogmas connected with it. They were anxious to put aside all definite belief revealed by God and commended by Him for our acceptance. Catholics had objected to their children receiving undenominational religious teaching, because they believed that it was impossible to teach morality and religion without doctrine and dogma.

They knew how much depended on the influences that affect youth, and that amongst those influences there was not one that was more lasting or deep-seated than the influence of the school. The teachers, the books, the playground, the companions, the whole atmosphere left a lasting impression on the religious, moral and social texture of the child's mind. Surely, in these latter days, when the end and object of true education was so largely lost sight of; when, amidst all the worldly sciences, the science of sciences was put out of sight; when men educated without faith laboured to thrust religion out of the school and the world, and to substitute for its dogmas—dogmas of their own making—it was necessary for us to procure for the little ones the priceless pearl of a religious education.

They knew that there could be no religion for the multitude, no morality, without dogma. As well, to use Cardinal Manning's illustration, try to construct a house without a foundation, or a triangle without a base. That was our reply to those who spoke of non-dogmatical religious instruction in the State schools. The words recently uttered by the Archbishop of Philadelphia, and of Mr. Gilbert K. Chesterton, in reply to ex-President Eliot, of Harvard, on this subject might well bear repetition. The Archbishop said:—"One of the most fatal and demoralising superstitions of this country is the attempted separation of morality from doctrinal teaching. Doctrines are as the granite foundation of the whole edifice of Christian ethics, and with them that edifice must stand or crumble into ruins. What underlies the value of holy childhood but the doctrine that the child has an immortal soul? Abolish this — look at the child only in the light of its utility to the State—and soon infanticide will commence again, and deformed children will be put to death when men shall have lost the tenderness which Christianity has produced and fostered. Most men admire the Church's action in regard to divorce. They believe that her conservatism in this respect is essential to the preservation of the family and the sanctity of human love. But all her action and her sufferings in maintaining this principle are founded on the doctrine that marriage is indissoluble; and because of this doctrine the Pope himself, and all the Bishops of the world united with

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him, cannot grant a single divorce. Look at the great motives of human action. Behold that young man contending with fearful temptation, wrestling with some 'midday demon.' The pleasure promised is certain and alluring. Religion whispers in his ear—'Fear God; listen to your conscience. You know that to yield is wrong. Remember the punishment which God has threatened. Remember the heaven you renounce if you yield and the hell whose punishment you will deserve.' Now, all this warning is based on doctrines. Only whisper in his ear: 'There is no hell. God is indulgent, or takes no cognisance of human action.' Strike down the great truth, and you strike down the great motive."

And Mr. Chesterton, who was a freelance, replying to the ex-president, who prophesied for the twentieth century a new religion without any dogma, wrote:—"The vice of the modern notion of mental progress is that it is always something concerned with the breaking of bonds, the effacing of human boundaries, the casting away of dogmas. But if there be such a thing as mental growth, it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions; if it cannot come to conclusions, it is rusty. When we hear of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet, or a bolt that was too strong to keep a door shut. Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools. Ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backward into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded."

In conclusion, his Grace announced that on that day week an appeal would be made in all the parishes in which the Sisters of Mercy conducted schools, not only in that diocese, but also in the Dioceses of Sandhurst and Ballarat, and he trusted that the response would be a liberal one. He would not say to them "Go on," but "Come on," and, in order that he might do his part and contribute his share to the cost of the training college, he would donate £500 for two years. When the debt was cleared the nuns would have a fair field for their noble work, now and in the future time. Considering the conditions of this country, that work would be the most sacred and most meritorious that anyone could engage in, and God's blessing would be upon it and upon those who laboured in its performance.

OVER ONE THOUSAND SUCCESSFUL STUDENTS, and 96 per cent. of the Law Courts' Successes, were prepared under the supervision of Mr. F. W. Zercho, now Head Master and Manager of ZERCHO'S NEW BUSINESS COLLEGE, the LARGEST, the MOST SUCCESSFUL, and the MOST INFLUENTIAL Business Training Institution in Victoria. Offices: Empire Buildings, Flinders St. Branch Offices: 470 Collins St.

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FACSIMILE

WANTED: CATHOLIC LAY TEACHERS

"The crisis in Catholic education, described by His Grace Archbishop Mannix last week (see page 3), has been developing inevitably throughout the post-war decade (1945-1955), ever since the nation's vast immigration scheme got under way. As His Grace said, the insufficiency of teachers to meet our increasing population is no fault of the Nuns and Brothers. Indeed, vocations are more numerous and the teaching orders more zealous, progressive and capable than they ever were. The fact is that a revolutionary change has come over the country is a result of the steady influx of hundreds of thousands of migrants, a great many of whom are Catholics, especially those from European countries.

Hitherto, the Australian Catholic educational system has been unique in the Christian world - a comprehensive structure from primary school to University, staffed almost exclusively by religious teachers. In other countries, such as Scotland, England, the United States and even Catholic Ireland, trained Catholic laity already form a large part of the teaching staffs of Catholic schools. It is clear that the social changes in Australia have made it necessary for Catholic laymen and women here to play an increasing role in Catholic education to meet the needs of the future.

As His Grace said last week, the migration will continue and the position is sure to grow worse. The only solution is that we should begin to make more use of lay teachers. "Numbers of young Catholic people," continued the Archbishop, "when they leave school are anxious to enter the teaching profession and go to the State training Colleges. We must recruit these young people for our Catholic schools, where no doubt they would much prefer to be engaged. But we cannot expect to get these trainees unless they get the same remuneration and security that they would get from the State Department. All this means a heavy additional financial burden on the Catholic people, who have been carrying such a colossal burden for nearly 100 years. Now the necessity has arisen to ask them to increase their burden. My intention is to appeal to Catholic girls to come for training to the Catholic Training College at Ascot Vale."

It is to be hoped that young Catholics, especially young women, who are attracted to a teaching career, will respond to the appeal of the Archbishop. They will be assured of a profession which combines a secure livelihood and an apostolate, for Christian education is a major work of Catholic Action. They will not only help to meet the crisis in Catholic education but doubtless will have their own contribution to make as lay women, in the training of Catholic girls to take their place in the world. The Catholic Education office is anxious to hear immediately from any young women who are willing to teach in Catholic schools in the coming scholastic year. They will be guaranteed standard salaries, superannuation and long-service leave. The Catholic Education Office is at 379 Collins St., Melbourne. Telephone MU 1775.

The Advocate, January 13, 1955.

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FACSIMILE

NECESSITY AND SPECIAL VALUE OF LAY TEACHERS IN CATHOLIC SCHOOLS

The necessity of having lay teachers in Catholic schools and their special value as teachers was stressed by His Grace the Archbishop, Most Rev. Dr. Mannix, at the opening on Sunday of additions to the Teachers' Training College at Ascot Vale.

"No work that the Sisters of Mercy have engaged in is more important than the work they have started at Ascot Vale," said Archbishop Mannix, after he had blessed and opened the additions to the Teachers' Training College. "They were wise and saw the need of training not merely for religious teachers, but also for lay teachers. For my part, I fully endorse every word spoken by Father Conquest as to the necessity of having lay teachers in our schools, and, as to their special value as teachers. We are anxious that our schools should be adequately staffed by religious teachers in ever increasing numbers. But it isn't done in any part of the world, and we cannot expect to do in Australia what cannot be done elsewhere.

"There is no country in the world in which the Catholic Faith is sounder than in Ireland. In the schools in Ireland, especially in the cities and towns, they have many religious teachers, but many of the schools in the country are wholly staffed by lay teachers. If the Irish people are so true to the Faith then credit must not merely go to the Sisters and Brothers, but also to the vast body of lay Irish teachers who carry on school work in Ireland. It is no wonder then, that I should agree with all that Father Conquest has said.

NUMBER TRAINED

"I am delighted to hear that since this college was opened over 700 teachers have been trained in it. Probably it will be news to most of you that so many priests were trained to teach in Ascot Vale, not merely Melbourne priests, but priests from all over the continent of Australia. It is not necessary for me to go over everything that Father Conquest so admirably said. I endorse wholeheartedly all that he said. I acknowledge my own personal debt of gratitude to the Sisters: it is a debt I have never fully repaid and am not likely to discharge much longer.

"It is heartening at all events in the new condition of things that lay teachers are beginning to throw themselves into the work of Catholic education. People don't seem to realize the strain on the Catholic churches and schools since the flood of migrants came to Melbourne. Nearly half of the million migrants who came to Australia have settled in Victoria, the great majority in Melbourne. Some went to the country, but I wish more went there. With the coming of so many migrants to Melbourne a difficulty was created in trying to cope with them. Amongst those who made efforts to cope with the need were the Sisters of Mercy. I thank the people of Victoria who have built up the Schools' Provident Fund. The million pounds provided has practically been spent. If we had another million we would know what to do with it. We may well be proud - I am very proud indeed - of the generosity and understanding of the people.

PROUD OF TEACHERS

"A large number of girls have availed themselves of training in the college at Ascot Vale and are now teaching in the schools. It is pleasing to know that they have everywhere secured, the admiration and gratitude of the

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nuns, priests and people. The Catholic Church has reason to be proud of her lay teachers. But we want more of them. We want more nuns, too, but we don't want to put any special pressure on the girls who came to train as lay teachers. They are the persons to judge for themselves. If they remain as lay teachers in the schools we will be perfectly satisfied and deeply grateful. The nuns have contracted a heavy debt, but they have already cleared off a great part of it. I know you will help the nuns to pay the remainder. Even when it is cleared the debt we owe the Sisters will remain unpaid. When we think of the large amount that the Catholic people are spending on Catholic education, I cannot help saying - I have said it a thousand times - that the greatest blot on Australia is that we should be compelled to bear the unjust educational burden and also pay for the education of other peoples' children in the State schools.

"Some people say that the State schools are open to the Catholic children. They are not open, as the authorities are not able to provide sufficient buildings and teachers for those desirous of receiving State school education.

"If we closed our schools Melbourne and Australia would be thrown into a state of chaos. But we go on paying and some try to believe we are not persecuted. Persecution does not wholly consist in blowing out people's brains or sending them to prison. You can have persecution by dipping down into people's pockets, and that is what has been done for 100 years to the Catholic people in Australia."

The Advocate, March 21, 1957, p.19

Appendix b

Milestones in the College History

EVENTS

1905	Education Act — providing for the registration of teachers and schools.
1906	Teachers and Schools Registration Board.
1907	Amalgamation of the Sisters of Mercy — confirmed by Rome, 30 June, 1907.
1907-8	McCracken's property acquired.
	Three storey building erected.
1909	28 February: Opening — Novitiate & College.
	30 July: Recognition of the college by the Schools Registration Board.
	By December: Registration of first two Sisters.
	First Principal: Superior General Mother M Evangelist (Doogan).
1911	The Council of Public Education replaced the Board.
1917	Principal: Sister M Patricia O'Neill.
	Departmental inspection of teaching annually.
1930	New Novitiate, Rosanna.
1932	Sub-Primary Registration Approved.
1936	Old Convent demolished.
1948	Science room adjoining Convent — £2,000.
1950s	Immigration policy.
	Crisis in Catholic schools.
	Large classes.
1951	Kindergarten course approved.
1955	Archbishop's appeal for lay teachers.
1957	New wing blessed by Dr. Mannix.
	Twenty-seven resident students.
	Cost of building: £50,000.
1963	Graduation gowns introduced.
1966	First S.R.C.
1960s	Increase in full-time lay staff. Mr. E. Silvers, Mr. J. Hassall, Mr. V. Di Nuzzo, Mr. T. Bedford, Miss P. Heywood, Mr. W. Sheldon, Mr. P. O'Brien.
1966	Two-year course commenced.
1967	Science block blessed by Bishop Moran: £42,000.
1972	Three-year course commenced.
1973	Male students enrolled.
1974	7 March: Inauguration of Institute of Education.
	24 December: Institute admitted to the State College of Victoria as a single College with four campuses.
	Government funds (Federal) became available.
1982	At the request of the Institute Council the use of the former title, Mercy College was discontinued, and the official title became Institute of Catholic Education — Ascot Vale Campus.

BUILDINGS

1909-48	One lecture room.
1948	Science room (demolished 1956).
1956	Portable room — temporary (1971 it was moved away).
1957	New Wing — library and administration.
1967	Science Block.
1971	Hall, common and lecture rooms.
1974-78	Two houses bought back (on original 'Ailsa' site).
1976	College acquired east wing of Convent.
1983	Property in South Street purchased for further buildings.

COURSES

COURSES BY 1980

1978	Diploma of Teaching — Primary Ed.
1980	Bachelor of Education — Primary Ed.
1977	Grad. Dip. course in Multicultural Studies.
1977	Grad. Dip. course in Education (Secondary).
1980	Grad. Dip. course in Religious Education.
1980	Bachelor of Arts — major studies in Music.

PRINCIPALS

1909	Mother M Evangelist Doogan
	Sister M Gonzaga McChoppin, Deputy Principal
1917	Sister M Patricia O'Neill
1939	Mother M Patricia O'Neill
	Sister M Pauline Murphy, Deputy Principal
1949	Sister M Fidelis Wallace
	Sister M Vivian Dwyer, Deputy Principal
1952	Sister M Ephrem Hartigan
1953	Sister M Vivian Dwyer
1959	Sister Mary Harrington
1962	Sister M Vivian Dwyer
1969	Sister M Ephrem Hartigan
1972	Sister Marie Kehoe

SRC PRESIDENTS

1966	Kay Evans
1967	Kay Evans
1968	Veronica Mantello
1969	Judy Garland
1970	Mary Rhoden
1971	Anne Pergande
1972	Rhonda Wyllie
1973	Eda Gobba
1974	Veronica Hoey
1975	Carol Wightman
1976	Damien Breen
1977	Lawrence Mahon
1978	Simon Madden
1979	Brendan Cooke
1980	Helen Ryan
1981	John Leahy
1982	Peter Gazzola
1983	Shaun Coates
1984	Bernadette Doyle

Appendix c

Teachers and Schools Registration Board

Samples of early correspondence.

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SERIES 10299
PAGE 13.

FACSIMILE

Teachers and Schools Registration Board.

ALL LETTERS SHOULD BE
ADDRESSED TO
THE REGISTRAR,
EDUCATION OFFICE,
MELBOURNE.

EDUCATION OFFICE,
MELBOURNE,

4th May, 1906.

The Mother Superior,
Convent of Mercy,
Fitzroy.

Madam,

With reference to your letter of 20th April, I am directed by the above Board to state that you should submit a detailed statement of the course of training provided for the Sisters of the Convent together with a list of the teachers who have passed through the course. In the meantime two members who are deputed to visit the Convent with a view of obtaining full information for the guidance of the Board. Miss Henderson and Miss Robertson, the two members appointed, purpose visiting the Convent at 2.30 p.m. on Monday 7th instant.

Separate application forms should be submitted by each teacher applying to be registered.

Yours faithfully,

M.H. Bottoms,
Registrar

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SERIES 10299
PAGE 134.

FACSIMILE

Teachers and Schools Registration Board.

All Letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

**EDUCATION OFFICE,
MELBOURNE.**

1st October, 1906

The Mother Superior,
Convent of Mercy,
Nicholson Street,
Fitzroy.

Madam,

With reference to the course of training provided for the Sisters of Mercy at Nicholson Street, Fitzroy, Kilmore, Mornington, Queenscliff, and the Girls' Orphanage at South Melbourne, I am directed by the above Board to state that applicants who have passed through the course may be registered as primary teachers. Other evidence must be produced before such applicants may be registered as secondary teachers.

Yours faithfully,

M.H. Bottoms,
Registrar.

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SERIES 10301. VOL. A.
PAGE 21.

FACSIMILE

Teachers and Schools Registration Board.

All Letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

Education Office,
Melbourne.

27th June, 1907.

Mother M. Boucher,
Convent of Mercy,
Geelong.

Dear Madam,

Referring to your letter of 24th instant I beg to state that any candidate who desires to attend the examination in the Art of Teaching to be held in December next must make application for registration stating full particulars as to qualifications. The minimum literary qualifications for an application for registration as a primary teacher are the Junior Public Examination of the University of Melbourne or the literary work of the Second Class Certificate of the Education Department or some examination deemed satisfactory by the Board.

When a teacher has been registered no restriction is made by the Board as to the status such teacher may occupy in a school. Any change of status should be notified.

Yours faithfully,

M.H. Bottoms,
Registrar.

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SERIES 10301 VOL. B.
PAGE 363.

FACSIMILE

Teachers and Schools Registration Board.

All letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

EDUCATION OFFICE,
MELBOURNE,

30th July, 1909.

Sister M.E. Doogan,
Training Department,
Convent of Mercy,
Mt. Alexander Road,
Ascot Vale.

Madam,

I am directed by the above Board to inform you that it has been decided to recognise the Training Department Convent of Mercy, Mount Alexander Road, Ascot Vale, as an institution for the training of primary and secondary teachers under the Board's regulations for the training of teachers after the 1st January, 1910.

I desire however to point out that provision must be made in the school for a satisfactory course in Practical Science.

Yours faithfully,

M.H. Bottoms,
Registrar.

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SERIES 10301 VOL. C
PAGE 930

FACSIMILE

Teachers and Schools Registration Board.

All Letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

EDUCATION OFFICE,
MELBOURNE,

16th October, 1911.

The Reverend Mother Superior,
Catholic Training College
Convent of Mercy,
Ascot Vale.

Madam,

In connection with the forthcoming examination of candidates for registration as teachers I beg to inform you that the practical teaching tests of candidates from the above college will be held at the college on Monday and Tuesday, 20th and 21st November next.

The list showing the lessons selected for the various tests is forwarded herewith.

Yours faithfully,

M.H. Bottoms,
Registrar

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Training College, Convent of Mercy, Ascot Vale

NAME	DIVISION	SUBJECT
Carr, Sister Mary Bernadine	Primary Sub-Primary	Literature, Nature Study, Drawing and Reading
Dowling, Sister Mary Benedicta	Primary	History
Joyce, Eileen	Sub-Primary	Nature Study, Reading, and Drawing or Modelling
McLean, Sister Mary Ursula	Primary	Australian History
McManus, Sister Kate	Primary Sub-Primary	Nature Study, Story, Number and Reading
O'Callaghan, Sister Mary Berchmanns	Primary	English History

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SERIES 10301 VOL. 2.
PAGE 87.

FACSIMILE

Teachers and Schools Registration Board.

All Letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

EDUCATION OFFICE,
MELBOURNE.

13th December, 1912

Reverend Mother General,
Convent of Mercy,
Ascot Vale.

Dear Madam,

Referring to the application of Miss Elizabeth Marren for permission to enter on a course of training for registration as a primary teacher, and also your enquiry as to the recognition of the Junior Intermediate Examination of the Intermediate Examination Board for Ireland as an approved literary qualification. I beg to state that the matter was considered at a recent meeting of the Council.

It has been decided that candidates who have passed the Junior Intermediate Examination of the above-named Board may be permitted to enter upon the course of training for primary teachers prescribed by the Council but that such candidates shall be required to pass in Drawing, Nature Study and Science for the Second Class Certificate of the Education Department at some time during the prescribed course of training.

Yours faithfully,

M.H. Bottoms,
Registrar

P.S. I am returning under separate cover the printed examination papers handed by you to the Inspector of Registered Schools.

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SERIES 10301 VOL. C.
PAGE 737.

FACSIMILE

Teachers and Schools Registration Board.

All Letters should be
addressed to
The Registrar,
Education Office,
Melbourne.

EDUCATION OFFICE,
MELBOURNE.

29th October, 1913.

The Reverend Mother,
Ascot Vale Training College,
Mt. Alexander Road,
Ascot Vale.

Dear Madam,

The teaching tests for students in training will be held on the following dates - November 10th and 11th. You are asked to forward a timetable of the arrangements in the following form to the Inspector of Registered Schools, Education Office, Melbourne;
Date, name of student, time of lessons, titles of two lessons, school and class.
Each student should prepare notes of two lessons, one of which will be chosen for the test. These notes are to be the unaided work of the student and the lesson must not be given to a class prior to the test. The notes of lessons should be handed to the Inspector by the student together with the student's teacher's diary and record book containing three completed term reports.

The examination in Education Part I and in Education Part II will be held at the Teachers College, Carlton, on Monday, December 8th from 9.00 a.m. till 12.00 noon. The entrance fee is Ten Shillings for each candidate for examination should be forwarded to the Director, Education Department, Melbourne, before the date fixed for holding teaching test.

Yours faithfully,

M.H. Bottoms,
Registrar

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Teachers and Schools Registration Board.

EDUCATION OFFICE,
MELBOURNE.

CERTIFICATE OF REGISTRATION OF A SCHOOL.

1. Registered Number 878
2. Name of Proprietor or Head Teacher DOOGAN Sister Mary Evangelist
3. Address of Proprietor or Head Teacher Proprietor & Head Teacher, Convent of Mercy, Ascot Vale.
4. Name of School (if any) Convent of Mercy
5. Address of Schoolhouse in which School is held [illegible] Alexander Rd, Ascot Vale.
6. Classification Secondary.
7. Number of Teachers—
   - Sub-primary [illegible]
   - Primary 1
   - Secondary 1
   - Teachers of Special Subjects [illegible]
   - Total Number of Individual Teachers [illegible].
8. Date of Registration 21st June 1908.

I certify that the above is a true and correct copy of the entry of the above name in the Register of Schools.

Frank Tate PRESIDENT.

Date

REGISTRAR.

NOTE.—Unless otherwise expressly authorized by the Board, the proprietor or head teacher of each registered school shall, within one month of the date of receipt of the Registration Certificate, have legibly printed or painted in a conspicuous place near the main entrance to such school the name of the school (if any), the name of the proprietor or head teacher, and the fact that it is registered as a sub-primary or as a primary or as a secondary school, or some or all such (as the case may be), and the registered number of such school. The proprietor or head teacher shall notify the Registrar without delay of the due performance of this obligation.

Appendix d

Teachers and Schools Registration Board

Temporary Syllabus (Scheme A) 1907
Syllabus of Training (Scheme B) 1910

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Teachers and Schools Registration Board.

REGISTRATION OF TEACHERS.

QUALIFICATIONS AND TRAINING OF CANDIDATES FOR REGISTRATION.

THE FOLLOWING INFORMATION IS PUBLISHED FOR THE GUIDANCE OF PERSONS DESIROUS OF BECOMING TEACHERS IN SCHOOLS OTHER THAN STATE OR STATE-AIDED SCHOOLS.

UNDER the provisions of the "Teachers and Schools Registration Act 1905," no unregistered teacher may be employed in a school other than a State or State-aided School, and any person found guilty of a contravention of the Act shall be liable to a penalty not exceeding £50 for each such contravention. The conditions governing the registration of teachers are set out in the subjoined regulations and instructions.

In Regulations IV., 2; V., 2; and VI., 2, it will be observed that up to the 1st January, 1910, applicants for registration must "produce evidence of sufficient knowledge of the subjects to be taught, and of competency to teach." The Board has determined that where a person makes an application for Registration, and produces evidence of having obtained the literary qualification prescribed in the Temporary Syllabus (Scheme A) shown below, he may be given permission to be employed temporarily as a teacher under the conditions described in such syllabus. An examination in the Art of Teaching will be held in December of each year (for which an examination fee will be charged) and on passing such examination the applicant may be registered as a teacher by the Board.

After the 1st January, 1910, no person will be permitted to be employed as a teacher unless he is registered. The qualifications required from persons desirous of registration after that date as sub-primary, primary, or secondary teachers, are set out in Regulations IV., 3; V., 3; and VI., 3 respectively. The conditions under which the qualifications in the sub-primary and primary divisions may be obtained are shown in the Syllabus of Training (Scheme B).

A short statement is appended showing what is being done in the Training College of the Education Department in the direction of the training of sub-primary and primary teachers.

M. H. BOTTOMS,
REGISTRAR.

EDUCATION OFFICE,
MELBOURNE, *12th August, 1907.*

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REGULATIONS.

In pursuance of the powers conferred by section 16, sub-section (1), of the Registration of Teachers and Schools Act 1905 upon the Teachers and Schools Registration Board enabling the Board to make Regulations "(with the approval of the Governor in Council) "for defining what schools "shall for the purpose of this Act respectively be "sub-primary schools, primary schools or secondary "schools (as the case may be)" and for "determining "the courses of study and training and the examina-"tions entitling persons to be registered as teachers, "and generally for carrying this Act into effect," the Board doth hereby, subject to the approval of the Governor-in-Council, make the following regulations :—

I. SUB-PRIMARY SCHOOLS.

1. A sub-primary school shall be a kindergarten school, an infant school, or a combination of both.

2. A kindergarten school is a school for young children, conducted in accordance with kindergarten principles, methods and practice.

3. An infant school is a school in which the elements of at least the first seven of the following eleven subjects are taught :—

1. Reading,
2. Spelling,
3. Writing,
4. Recitation,
5. Oral, or oral and written Composition,
6. Arithmetic,
7. Drawing,
8. Physical Training,
9. Manual Work (such as Paper Folding Cardboard Modelling, Brushwork, Needlework),
10. Singing,
11. Nature Study.

4. The age of children attending a sub-primary school should, in general, not exceed eight years.

5. The instruction in the above subjects shall be of such a character as in the opinion of the Board will fit the pupils attending the same for proceeding to a primary school.

II. PRIMARY SCHOOLS.

1. A primary school shall be a school in which at least six of the following ten subjects (including the subjects numbered 1, 2, and 3) shall be fully taught up to the standard hereinafter referred to :—

1. Composition and Writing,
2. English,
3. Arithmetic,
4. Geography,
5. Elementary Experimental Science, or Nature Study,
6. Drawing,
7. History of the British Empire,
8. Music,
9. Physical Exercises and Drill,
10. Manual Work (such as Paper Work, Cardboard Modelling, Wood Work, Metal Work, Needlework).

2. The instruction in a primary school shall be such as in the opinion of the Board is suitable to the age of the pupil, and in the case of schools taking pupils up to the age of fourteen years, shall be such as will enable them to attain in the subjects taught either the standard required to pass the Primary Examination, as now established by the University of Melbourne, or the standard required to pass in the same subjects the Merit Certificate Examination as now established by the Victorian Education Department.

III SECONDARY SCHOOLS.

1. A secondary school shall be a school in which in the opinion of the Board the course of study and the instruction are both of such a character as will enable pupils to attain the standard of education required to pass any of the following examinations of the Melbourne University :—

Junior Public Examination.
Senior Public Examination.
Junior Commercial Examination.
Senior Commercial Examination.
Matriculation Examination as in force on the 1st January, 1906.

2. No school shall be registered as a secondary school merely by reason of the course of study and the instruction in such school being higher than those prescribed for primary schools, unless such course of study and instruction be as high as that hereby fixed for a secondary school.

IV. SUB-PRIMARY TEACHERS.

1. Any person may be registered as a sub-primary teacher who, prior to the 1st January, 1906, had been employed in the instruction of pupils in kindergarten or infant school work.

2. Prior to the 1st January, 1910, any person may be registered as a sub-primary teacher who shall produce evidence satisfactory to the Board of the applicant's fitness to teach in a sub-primary school, such evidence to include proof of sufficient knowledge of the subjects to be taught, and of competency to teach.

3. After the 1st January, 1910, any person applying for registration as a sub-primary teacher—

(i) Must have passed the Matriculation Examination, the Junior Public Examination, or some higher examination of the University of Melbourne, or must have passed in the literary work for the Second Class Certificate, or some higher certificate of the Victorian Education Department, or in some other examination approved for the purpose by the Board ; and

(ii) Must have passed an examination approved by the Board in the undermentioned subjects, either up to the standard required for the Second Class Infant Teacher's Certificate of

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the Victorian Education Department, or up to some other standard determined by regulation of the Board:—

(1) Infant School Management (theory and practice),
(2) Kindergarten Principles,
(3) Kindergarten "Gifts and Occupations" (theory and practice),
(4) Psychology,
(5) Nature Study,
(6) Drawing,
(7) Singing.

or

(iii) Must hold a certificate of competency from some authority approved by the Board for the purpose of the registration of sub-primary teachers.

After the 1st January, 1910, no person shall be registered as a sub-primary teacher unless such person shall have spent at least one year as a student teacher under supervision and instruction in a school approved for this purpose by the Board.

Provided that service as a student teacher for the purpose of this regulation shall not be deemed to be employment as a teacher within the meaning of the Act or the regulations, but no student teacher shall be employed in any school unless such school shall have been approved for this purpose by the Board.

V. PRIMARY TEACHERS.

1. Any person may be registered as a primary teacher who, prior to the 1st January, 1906, had been employed in the instruction of pupils in the subjects taught by such person up to the standard entitling a school to be registered as a primary school under the Act.

2. Prior to the 1st January, 1910, any person may be registered as a primary teacher who shall produce evidence satisfactory to the Board of the applicant's fitness to teach in at least five of the subjects referred to in section 1 of Regulation II relating to Primary Schools up to the standard entitling a school to be registered as a primary school under the Act, such evidence to include proof of sufficient knowledge of the subjects to be taught and of competency to teach.

3. After the 1st January, 1910, any person applying for registration as a primary teacher—

(i) Must have passed the examination prescribed for the Second Class Certificate or some higher Certificate of the Victorian Education Department;

or

(ii) Must have passed the Matriculation Examination, the Junior Public Examination, or some higher Examination of the University of Melbourne, and also have passed in the theory and practice of teaching up to the standard required for the Second Class Certificate or some higher Certificate of the Victorian Education Department;

or

(iii) Must hold some qualification, determined from time to time by the Board to be of equivalent standard to the qualifications set out in (i) or (ii) above.

After the 1st January, 1910, no person shall be registered as a primary teacher unless such person shall have spent at least one year as a student teacher under supervision and instruction in a school approved for this purpose by the Board.

Provided that service as a student teacher for the purpose of this regulation shall not be deemed to be employment as a teacher within the meaning of the Act or the regulations; but no student teacher shall be employed in any school unless such school shall have been approved for this purpose by the Board.

VI. SECONDARY TEACHERS.

1. Any person may be registered as a secondary teacher who, prior to the 1st January, 1906—

(i) Had been employed in the instruction of pupils in the subjects taught by such person up to the full standard entitling a school to be registered as a secondary school under the Act;

or

(ii) Having been employed in teaching, shall produce evidence satisfactory to the Board that such person is competent to teach in the subjects taught by such person up to the standard entitling a school to be registered as a secondary school under the Act.

2. Prior to 1st January, 1910, any person may be registered as a secondary teacher who shall produce evidence satisfactory to the Board that he is competent to teach in the subjects taught by such person up to the full standard entitling a school to be registered as a secondary school under the Act, such evidence to include proof of sufficient knowledge of the subjects to be taught and of competency to teach.

3. After the 1st January, 1910, any person applying for registration as a secondary teacher—

(i) Must hold a diploma of education from some University or other institution or authority approved for this purpose by the Board;

or

(ii) Must hold a degree from some University approved for this purpose by the Board, and must produce evidence satisfactory to the Board of having passed, either during his course for a degree or at some other time, an approved course in the theory and practice of teaching such as is included in the course for the Diploma of Education of the University of Melbourne, and of having passed a satisfactory examination therein;

or

(iii) Must produce evidence satisfactory to the Board that he has passed through a course of liberal education determined by the Board to be of equivalent standard to that of the Diploma of Education of the University of Melbourne, and that he has received adequate training and is possessed of the necessary skill in school management and school method.

FRANK TATE, President.
8th May, 1906. M. H. BOTTOMS, Registrar.

Approved by the Governor in Council the [illegible]th May, 1906.

ROBERT S. ROGERS
Clerk of the Executive Council.

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SCHEME A.

COURSE OF TRAINING for Candidates for Registration as Sub-Primary, Primary, or Secondary Teachers, prior to January, 1910.

TEMPORARY SYLLABUS.

1. Up to the 1st January, 1910, the literary qualifications of candidates for the several grades of teachers, shall be as follows:—

SUB-PRIMARY OR PRIMARY.—The Junior Public Examination, or some higher examination of the University of Melbourne, or the literary work required for the Second Class Certificate of the Education Department, or some examination deemed satisfactory by the Board.

SECONDARY.—The First Year Arts or First Year Science, or some higher examination of the University of Melbourne, or some examination deemed satisfactory by the Board.

2. Candidates must spend at least one hundred (100) days, *i.e.*, twenty (20) weeks or two (2) school terms, in the observation and practice of teaching in schools and under teachers approved of for this purpose by the Board, and must give ten criticism or example lessons, the notes of which, with the criticism thereon, must be preserved for the inspection of the Examiners appointed by the Board.

3. An Examination in the Art of Teaching will be held in December of each year, and prior to the examination candidates must furnish satisfactory certificates of health and character. The certificate of health need not be from a medical practitioner.

SUB-PRIMARY TEACHERS.

A. The examination to be passed by sub-primary teachers other than Kindergartners will be the same as that prescribed for primary teachers.

B. The subjects of examination for candidates who present themselves for an Infant Teacher's (*i.e.*, Kindergarten) Certificate, will be:—

1. Psychology.

"Talks on Psychology." (*James.*)

2. Gifts and Occupations. Theory:—

The first four gifts only, and only four of the following occupations, of which Modelling shall be one—Modelling, Paper-folding, Paper-cutting, Mat-weaving, Stick-laying, Sewing. The following are the specimens required:—

(*a*) Modelling	3 specimens.
(*b*) Paper-cutting	3 developments each of Forms of Beauty, or Knowledge, and of Life.
(*c*) Paper-folding	3 developments each of Forms of Beauty, or Knowledge, and of Life.
(*d*) Sewing and Coloring	3 designs.
(*e*) Weaving	10 designs (Paper). 1 design (Cardboard and Sticks). 1 " (Cane—a Basket).

Book prescribed—"Kindergarten Guide." (*Lois Bates.*)

3. Nature Study.

Book prescribed—"Nature Study and the Child." Part I. (*Scott.*)

4. Infant School Management. Theory.

Books prescribed—"Talks on Teaching." (*Parker*).
"Quincy Methods." (*Patridge*).

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5. Drawing

To give a brief description, with illustration if necessary, of the method that would be employed by the candidate in teaching scholars to draw from a freehand example suitable for an Infant Class, or for Class I.

Infant School Drawing.

Drawing from memory. To draw from memory natural and artificial objects of single form. These will include such common objects as kitchen utensils, a flower pot, a wheelbarrow, a garden roller, a dog kennel, a child's toy drum or trumpet, or Noah's ark; simple plant forms; flowers and fruits, such as the rose, the eucalyptus, the daisy, the buttercup, apples, pears, oranges, bananas; simple diagrammatic representations of animal forms, as a fish, a bird, or a butterfly, a lion, a camel, or an elephant, and the like.

6. Infant School Management. Practical:—

This will include dealing with Gifts, Occupations, Singing, Stories, and Poetry.

Candidates will require to give a satisfactory lesson on a group of correlated subjects chosen by themselves and approved of by the examiners.

PRIMARY TEACHERS.

The requirements for Primary Teachers will be as follows:—

1. To answer questions on the text books prescribed, viz.,

   "Talks on Psychology." (*James*).
   "Talks on Teaching." (*Parker*).

2. To prepare notes of and to give a lesson on a subject selected by the candidate and approved of by the examiner.

List of text books which would be useful to the candidate, but which will not be examined on:—

"A New School Method." (*Cowham.*)
"The Suggestive Handbook of Practical School Method." (*Cox and Macdonald*).
"Principles and Practice of Teaching." (*Thring*).
Circulars 1, 2, 3, 4, 5, and 10. (Education Department).

SECONDARY TEACHERS.

The requirements of Secondary Teachers will be as follows:—

1. To answer questions on the text books prescribed, viz.,

   "Talks on Psychology." (*James*).
   "Teaching and Organisation." (*P. A. Barnett*).

2. To prepare notes of, and to give a lesson on a subject selected by the candidate and approved of by the examiner.

List of text books which would be useful to the candidate, but on which he will not be examined:—

GENERAL	"Education and School." (*Thring*). "The Secondary School System of Germany." (*Dr Harris*). "Boys, and their Management in School." (*Bompas Smith*). "Boyhood: A Plea for Continuity of Education." (*Ennis Richmond*).
ENGLISH	"The Teaching of English." (*Chubb*).
MATHEMATICS	"The Teaching of Elementary Mathematics." (*Smith*). "The Teaching of Mathematics in the Higher Schools of Prussia." (*J. W. A. Young.*)
SCIENCE	"The Teaching of Scientific Method." (*Armstrong*). "The Teaching of Chemistry and Physics in Secondary Schools." (*Alexander Smith*).
CLASSICS	"The Teaching of Latin and Greek in the Secondary Schools." (*Chas. E. Bennett and Geo. P. Bristol*).
HISTORY	"The Teaching of History and Civics." (*Henry E. Bourne*).
MODERN LANGUAGES	"Modern Languages as an Instrument of Education and Culture." (*C. Stephenson*) Oxford—Bocardo Press, 1904. "The Practical Study of Languages." (*H. Sweet*). London, 1899.
PHONETICS	"Les Sons du Français." (*Paul Passy*). Paris, 1892. 1F. 50. Also "Abrégé de Prononciation Française." "German Pronunciation, Practice and Theory." (*W. Viëtor*). Leipzig, 1903.

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SCHEME B.

COURSE OF TRAINING for Candidates for Registration as Sub-Primary Teachers after 1st January, 1910.

SUB-PRIMARY TEACHERS.

Age and Qualification of Candidates.

1. Candidates at the commencement of their training course should be at least seventeen years of age.

2. They must have passed the Matriculation Examination, the Junior Public Examination, or some higher examination of the University of Melbourne, or must have passed in the literary work for the Second Class Certificate, or some higher certificate of the Victorian Education Department, or in some other examination approved for the purpose by the Registration Board.

Length and Nature of Training.

3. The course will be for two years in a Training Institution recognised by the Teachers and Schools Registration Board.

4. The standard of training will be that of the Infant Teacher's Certificate or Kindergarten Certificate of the Education Department, and should include at least in one year the English Literature set for the Senior Public Examination Pass for that year. This last-named subject need not be taken at a Training Institution.

5. As a rule in the first year of Training, the candidate will observe or teach all the forenoon in a Kindergarten, and will attend lectures in the afternoon. In the second year he will also learn to teach the sub-primary classes above the Kindergarten.

N.B.—Special students, such as graduates of the University or persons holding certificates entitling them to registration as primary or secondary teachers, may be allowed to complete the course in one year.

Training Institution.

6. No training Institution will be recognised by the Registration Board where there are fewer than two fully qualified Kindergarten teachers on the staff, and where there are fewer than 20 children in the purely Kindergarten classes.

7. A Kindergarten in which there is a fully qualified Kindergarten teacher may be recognised as a Practising School.

PRIMARY TEACHERS.

Age and Qualification of Candidates.

1. Candidates at the commencement of their training course should be at least seventeen years of age.

2. They must have passed the Matriculation Examination, the Junior Public Examination, or some higher Examination of the University of Melbourne, or must have passed in the literary work for the Second Class Certificate or some higher certificate of the Victorian Education Department, or in some other examination approved for the purpose by the Registration Board.

3. They must have also passed in Arithmetic at some examination of the University of Melbourne or of the Education Department higher than the Primary Examination.

Length and Nature of Course.

4. Two certificates will be issued—*Primary Teacher's Certificate Junior Grade, and Primary Teacher's Certificate Senior Grade.*

5. The *Primary Teacher's Certificate Junior Grade* will be awarded to students who (after qualifying as provided in Section 2)—

(i) Spend one year in training ; and
(ii) At the end of that time pass a satisfactory examination in the full course of study.

6. The course of training will include :

(i) Culture Subjects—
  English Literature.
  Nature Study.
  Drawing or Sloyd.
  Voice Production.
  Class Singing.
  Gymnastics or Physical Training.
  Any one (or more) of the following : —Brushwork, Modelling, Needlework, Cookery, Kindergarten Gifts and Occupations.

(ii) Theory of Education
  Principles of Education (including the elements of Psychology), Methods of Subjects common to all Sub-Primary and Primary Schools (including Nature Study), School Organisation and Management, School Hygiene, Notes of Lessons.

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(iii) Practice of Education—

Attendance at Criticism Lessons (at least once a week for twenty-five weeks): Observation and Practice in Subjects common to all Sub-Primary and Primary Schools; Blackboard work; Giving criticism lessons.

N.B.—(1) At least six hours in each week for forty weeks or eight hours a week for thirty two weeks will be spent in Observation and Practice under adequate supervision. The proportion of the time spent in practice will vary from one-fourth of the whole time at the end of the first quarter, to three-quarters at the beginning of the fourth quarter of the year. The time spent in practice must be equivalent to 120 lesson-periods of not less than 40 minutes' duration. Towards the end of the year the student will take the responsibility of Class Management and Teaching. In this section "hour" refers to time, and does not necessarily equal "lesson-period."

(2) Under "Methods of Subjects" the following will be taken:—Reading, Spelling, Writing, Composition, Grammar, Arithmetic, Nature Study, or Simple Experimental Science, History or Geography.

(3) All the Culture Subjects, except English Literature, will also be studied with a view to method of teaching.

(4) Failure to obtain a pass in Class Singing or Gymnastics will not necessarily debar a student from obtaining the certificate. Marks obtained in either of these subjects will not count towards passing the examination as a whole, but a pass in either subject will be endorsed on the certificate.

7. The *Primary Teacher's Certificate Senior Grade* will be awarded to students who either before entering or during their course pass the Senior Public Examination of the University of Melbourne, or take honours in any group at such examination; who spend two years in training, and who at the end of that time pass a satisfactory examination in the full course of study.

8. The course of training will include:—

First Year: As for the *Primary Teacher's Certificate Junior Grade.*

Second Year—

(i) Culture Subjects—

English Literature, Voice Production, one form of Manual Training.

(ii) Theory of Education—

Principles of Education (including the elements of Psychology), School Hygiene, History of Education (period to be prescribed), Further Study of Method, Organisation and Management of a Secondary School; or, the Education for either year of the Diploma of Education.

(iii) Practice of Education—

Attendance at Criticism Lessons (at least once a week for twenty-five weeks), Observation and Practice with Primary Classes doing subjects common to all schools, and with Primary Classes doing purely Secondary Subjects. Blackboard work. Giving Criticism Lessons.

N.B. (1) At least two hundred and forty hours will be spent in observation and practice under adequate supervision. These will be spread over at least thirty-two weeks of the year. The time spent in practice must be equivalent to 120 lesson periods of not less than 40 minutes' duration.

(2) Under Method in this year one of the following courses will be taken:—
  (a) English, History, Geography, Classics.
  (b) English, History, Geography, Modern Languages.
  (c) English, Geography, Mathematics, and one branch of Science.

9. The course for the First Year of the Trained Teacher's Certificate of the Education Department will be taken as equivalent to that for the *Primary Teacher's Certificate Junior Grade*, and that for the Second Year of the Trained Teacher's Certificate as equivalent to that for the *Primary Teacher's Certificate Senior Grade.*

Training Institution.

10. No institution will be approved by the Registration Board for the training of Primary Teachers unless it has on its staff one or more trained teachers (teachers who have the Certificate of any approved Training Institution), and unless at least 12 hours weekly are devoted to the training of students in the theory and practice of Education.

11. Any other teacher in the Institution who undertakes any part of the duties of training must be approved by the Registration Board.

12. Such Institution must show to the satisfaction of the Registration Board by means of its time tables, equipment, and general arrangements, that the training of students is a part of its regular work.

13. No School having a training department attached may in any one year train more than one student for every 25 pupils in average attendance.

14. The Registration Board may approve from time to time of schools to be used as practising schools in connection with any approved Training Institution.

Appendix e

Summary of Courses for Primary Teachers
1909 — 1984

ORIGINAL COURSE AS SET OUT IN CORRESPONDENCE WITH MR. M.P. HANSEN,TEACHERS AND SCHOOLS REGISTRATION BOARD, 3 SEPTEMBER, 1909

Four terms of 9 weeks each, i.e. 36 teaching weeks

I	**Theory and Practice of Education**	12-13 hours per week
	Lectures and tutorials	5 hours
	Observation and Teaching Practice	5-6 hours
	Criticism lessons	2 hours
II	**Culture Subjects** (cp. Scheme B)	7-8 hours
	Blackborad writing and illustration	1 hour
	Drawing	1 hour
	Physical exercises and drill	1 hour
	Voice production and reading	1 hour
	Brushwork and modelling	1 hour
	Elementary Science and Nature Study	1 hour
III	**Optional Subjects**	5 hours
	Literature	2 hours
	Class Singing	1 hour
	Needlework or Cookery	1 hour
	Physiology and Hygiene	1 hour

Subjects taught, as listed in Students Records of Results of Term Tests (no records available prior to 1918)

1918

Principles of Education and Psychology
Method — General
— Special
Nature Study
Science

1919-1920

As above, add Drawing

1921-1931

Method and Principles of Education
Psychology
Nature Study
Science
Drawing

also, from 1923-1931 there was a 2 year school-based course for Part I and II Method, known as the **Junior Teachers Course.**

1932-1952 inclusive

In 1932 the course was divided into 2 streams as follows:—

Primary	**Sub-Primary**
Method - General Term 1, 2, 3	Method - Infant School Term 1, 2, 3
- Special Term 3	- Educational Handwork
Psychology	Psychology
Science	Kindergarten Principles
Nature Study	Nature Study
Drawing	Drawing
In 1933 Grammar was added to the Primary Course.	In 1947 the subject Kindergarten Principles was changed to Education until 1952 in which year it was again called Kindergarten Principles.
From 1952 term marks were included for Blackboard and Teaching.	In 1952 terms marks were included for Creative Play and Teaching.

1953-1966 **In 1953 a Kindergarten course was added**

Primary

Method — General Term 1, 2, 3
— Special Term 3
Psychology
Science
Nature Study
Art
Blackboard
Teaching
English Expression and Grammar

Sub-Primary

Method
Psychology
Infant Education
Handwork
Nature Study
Art
Blackboard
Teaching
English

Kindergarten

Method
Psychology
Infant Education
Handwork
Nature Study
Art
Kindergarten Activities
Teaching

In 1955 Speech and Music were added to all courses and Craft was added to Art.

Further additions to the course.

1956	History of Education was added to the Primary Course.
1958	Social Studies — all courses
1959	Physical Education — all courses
1960	Health Religion Recorded work (graded mark given) Speech changed to Spoken English

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1966 **Curriculum of the first Two Year Course**

Year 1
1. Religious Studies
    - Theology
    - Catechetics
2. General Cultural Studies
    - English Literature
    - Social Science
3. Special Educational Studies

i. **Education**
- . Educational Psychology
- . History of Education
- . General Method
- . Infant Education
- . Infant School Method

ii. **Humanities**
- . English Literature and Expression
- . Speech
- . Methods of teaching English in Primary Schools
- . Methods of teaching Social Studies in Primary Schools
- . Sciences — Natural Science
    - — Mathematics
    - — Health and Physical Education
- . Creative Activities — Art Education
    - — Music Education

4. Remedial Studies — English Expression (for some students)
    - — Arithmetic
5. Teaching Practice and Observation
    - 3 weeks x 3 terms (45 days) per year
    - 2 periods each day (90 lessons)

Year 2 Standard course as for Year 1, **plus** "choice of 2 areas from Humanities, Sciences, Creative Activities and study of **one** subject from each area at an advanced level".

1972 Handbook — Final Intake of Two Year Course

1.	Education	Philosophy and History of Education Education Psychology Education I Methods, Classroom Organisation and Management Education II Measurement and Evaluation, Remedial Education and Migrant Educ.
2.	Religion	Scripture and Theology ('Reflection on the Christian Mystery') Child Development and Growth in Faith Pedagogy and Religious Education
3.	English	Literature Communication — Creative Writing etc. Method of Teaching English Speech
4.	Mathematics	
5.	Sociology of Education, Social Science, Social Studies Method	
6.	Art Education	Practical Art Philosophy of Art Education Aesthetics and Design
7.	Music	
8.	Science	
9.	Physical Education	
10.	Electives (one in second year to an advanced level)	

1972 The First Three Year Course

Philosophy	Semester 1 and 2	
Psychology	Semester 1 and 2	
Theology	Semester 1, 2, 3 and 4	
Education	Semester 1, 2, 3, 4, 5, 6 1. Observation and group teaching 2. Observation and group teaching 3. Psychology of Educ. I; Curr.St.; Teaching 4. Philosophy of Educ. I; Curr.St.; Teaching History of Educ. I; Sociology of Educ. I. 5. Psychology of Educ. II; Adv. Curr.St.; Teaching 6. Philosophy of Educ. II; History of Educ. II; Adv. Curr.St.; Teaching; Anthropology of Educ.	
English	Literature Speech and Drama	
Social Science	2 semesters	
Music	2 semesters	
Art	4 semesters	
Physcial Educ.	1 semester	
Electives (2)	English Literature Speech and Drama Social Science Art Physical Educ.	Maths Science Music

1976 Diploma of Teaching, accredited by the Senate of the State College of Victoria.

COURSE STRUCTURE

FIRST YEAR	SECOND YEAR	THIRD YEAR
GENERAL STUDIES	**GENERAL STUDIES**	**GENERAL STUDIES**
101 Philosophy I	201 Philosphy II	301 Philosophy II
102 Dev. Psych. I	202 Dev. Psych. II	302 Dev. Psych. III
103 Religion Studies I	203 Religion Studies II	303 Religion Studies III
104 Social Science I	204 Social Science II	304 Social Science III
105 Maths. I	205 Maths. II	305 Maths. III
106 Env. Science I	206 Env. Science II	306 Env. Science III
107 Phys. Ed. I	207 Phys. Ed. II	307 Phys. Ed. III
108 Art I	208 Art II	308 Art III
109 Music I	209 Music II	309 Music III
110 English	TAKE 210 English II	310 English III
FOUNDATION STUDIES	**FOUNDATION STUDIES**	**FOUNDATION STUDIES**
	220 Phil. of Educ. I	320 Phil. of Educ. II
	221 Psych. of Educ. I	321 Psych. of Educ. II
	222 Soc. of Educ. I	322 Soc. of Educ. II
	223 History of Educ. I	323 History of Educ. II
CURRICULUM STUDIES	**CURRICULUM STUDIES**	**CURRICULUM STUDIES**
130 General Method	230A General Method	330.1 Religious Ed.*
130.1 Religious Ed. I*	230B General Method	330.2 English
130.2 English I	230.1 Religious Ed.*	
	230.2 English	
	230.3 Drama	330.3 Drama
	230.4 Social Studies	30.4 Social Studies
	230.5 Maths	330.5 Maths.
	230.6 Env. Science	330.6 Env. Science
	230.7 Phys. Ed.	330.7 Phys. Ed.
	230.8 Art	330.8 Art
	230.9 Music	330.9 Music
APPLIED EDUCATION STUDIES	**APPLIED EDUCATION STUDIES**	**APPPLIED EDUCATION STUDIES**
140.1 Early Child. Education		340.2 Multi-Cultural Education
		340.1 Early Child. Ed.
		340.3 Remedial Education
SCHOOL EXPERIENCE		
150 Directed Observation School Experience	250 School Experience	350 School Experience

* OR APPROVED ALTERNATIVE

1980 Bachelor of Education accredited by the State College of Victoria.

GENERAL STRUCTURE OF THE COURSE

All students will be required to undertake the following course components.

Core Program

The compulsory core program for all students is as follows. A minimum of 22 semester hours in **Foundation Studies** and 58 semester hours in **Curriculum Studies.** In addition, they will select a **General Studies Major** of 18 semester hours and 18 semester hours of **Curriculum Area Studies. Counselled Options** will then make up the balance of the course which will total 124 semester hours with 104 semester hours in the first three years. Students will also complete approximately 130 days in **School Experience** in the first three years of their program and the equivalent of ten days of classroom-based implementation and evaluation in the fourth year.

Foundation Studies

The Foundation Studies are designed to provide the conceptual framework and general theoretical background for an understanding of education. Units available in this area will be: Philosophy/Philosophy of Education — 4 semester hours; Psychology/Psychology of Education — 6 semester hours; Religious Studies — 4 semester hours; Sociology/Sociology in Education — 6 semester hours; History of Education — 2 semester hours.

Curriculum Studies

Within the area of Curriculum Studies all students will be required to undertake a course component consisting of subject association with the primary curriculum. The units offered in this component will be in the following areas: General Curriculum Theory and Practice — 10 semester hours: Creative Arts: Art — 4 semester hours; Drama — 4 semester hours; Music — 4 semester hours; Language Studies — 10 semester hours; Maths — 8 semester hours; Health, Physical Education and Recreation — 4 semester hours; *Religious Education — 6 semester hours; Science — 4 semester hours; Social Studies — 4 semester hours.

*Not required of students who do not intend to teach in Catholic schools.

General Studies Majors

A major study is a course component comprising a major study in the category of General Studies. It is a particular sequence within the course which represents a cohesive set of units extending over approximately 18 semester hours, plus practical work, if necessary, and normally taken over a total of three years. Majors to be offered and the campus at which they are available are: English Literature (Ballarat), Literature and Thought (Oakleigh), Mathematics (Oakleigh), Religion Studies (Oakleigh, Ascot Vale), Creative Arts (Oakleigh), Expressive Arts (Ascot Vale), Applied Science (Ballarat), Environmental Science (Oakleigh), Australian Studies (Ballarat), Behavioural Studies (Oakleigh), Social Science (Oakleigh), Man and Society (Ascot Vale), Community Language (Ascot Vale).

Curriculum Area Studies
A Curriculum Area Study is a sequence of units to provide knowledge, skills and attitudes related to a selected subject area or aspect of the primary school. The Curriculum Area Studies to be offered by the Institute and the campus at which they are available are: Creative Arts Education (Ballarat), Arts and Education (Oakleigh), English Education (Ballarat, Ascot Vale), Language Education (Oakleigh), Children's Literature (Oakleigh), Mathematics Education (Oakleigh), Music Education (Ascot Vale), Physical Education and Health (all campuses), Religious Education (Ballarat, Oakleigh, Ascot Vale), Science in the Primary School (Oakleigh), Social Studies Education (Oakleigh), Education in the Multi-Cultural Society (Ascot Vale), Exceptionality (Ballarat).

Counselled Options
The remainder of the program, when the minimim requirements of the above course components have been met, will be available for students' choice. Students may be counselled to take particular units according to individual needs and interest.

Professional Practice
All students will be required to take a course component of Professional Practice involving observation, excursions, field work and supervised practice teaching experience.

Notes & Sources

Page

9 *Anyone who has followed the tram track:* Further general information about the early Essendon district may be read in G. Aldous, "The Stopover that stayed: a History of Essendon" and in the same author's notes which are available in the Local History room of the Sam Merrifield Library, Essendon.

9 *Corroborees were common:* More general information may be read in G. Blainey, "Triumph of the Nomads", Sun, Melbourne, 1975. The particular account of a corroboree quoted here is taken from a letter held in the Sam Merrifield Library, Essendon, G.G. Bishop, "Essendon from a Village to a City. I wrote on my 50th Jubillye [sic] to the Gazette in 1904." 15 January, 1908. This letter also gives an account of G.G. Bishop's family. His father, Captain C.R. Bishop, arrived in 1846 and travelled to Essendon with John Pascoe Fawkner the same year.

10 *The formal arrival . . . Douglas Thomas Kilburn:* These paragraphs are based on information in the Port Phillip Directory, 1840-1847 and in G. Aldous's notes held in the Sam Merrifield Library, Essendon.

10 *William Buckley:* The information in these paragraphs is based on material in G. Aldous's notes (quoted above) and in the McCracken Family Letters, held at LaTrobe Library, Melbourne.

11 *Two immigrants . . . Robert and Peter McCracken:* This information is from the same sources, i.e. G. Aldous' notes and the McCracken Family Letters. Also, Sands and McDougall Directory, 1860-1910.

11 *An idea of the splendid home that Ailsa was:* Description taken from the advertisement for the sale, Essendon Gazette, 10 October, 1907.

12 *When Robert McCracken died:* From the
(i) Certificate of Title: Vol. 1872, Folio 374370, 25 November, 1886.
Vol. 3178, Folio 635436, 21 December, 1906.
and records of Subdivision, all of which are held in the Titles Office, Melbourne.
(ii) Rate Books, Ascot Vale Ward, 1906-1910.

12 *The colony's first schools:* R. Fogarty, Catholic Education in Australia 1806-1950, Melb. Univ. Press, 1959. Vol. I "Catholic Schools and the Denominational System" gives a detailed account of this period.

12 *The famous 1872 Victoria Education Act:* **Education** Act 1872. Act 36 Victorae no. cccxlvii 1872.

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12 *The Congregation of the Sisters of Mercy:* Unpublished paper, D. Brebner, The Provincial Amalgamation of the Sisters of Mercy in Victoria and Tasmania. Copy in Mercy College Archives.

13 *Withdrawal of funds:*
(i) Fogarty, R., Catholic Education in Australia 1806-1950 Vol. II, p.309.
(ii) Kehoe, M.T., "Lay Teachers in Melbourne Catholic Parish Schools 1872-1972", pp.17-19, unpublished thesis, Univ. of Melb., 1982.
(iii) Teachers and Schools Registration Board, Correspondence, 4 May, 1906, 27 June, 1906. Appendix C.

13 *At a series of meetings:* Amalgamation of the Sisters of Mercy in the Archdiocese of Melbourne. Report of Proceedings of Conference held in St. Patrick's Cathedral, Melbourne, 9 and 10 May, 1907. Copy in Mercy College Archives.

13 *The Provincial Amalgamation:*
(i) Unpublished paper, D. Brebner, The Provincial Amalgamation of the Sisters of Mercy in Victoria and Tasmania, Mercy College Archives.
(ii) Unpublished thesis, M.T. Kehoe, quoted previously, pp.29-38.
(iii) Pastoral Letter of the Cardinal Delegate, Archbishops and Bishops of the Australian Commonwealth in Plenary Council Assembled to the Clergy and Laity of their Charge. September 1905. Catholic Historical Commission, Melbourne.

14 *Perhaps the real catalyst:* Teachers and Schools Registration Board. Registration of Teachers. Regulations. See Appendix D.

14 *After the opening:* The Advocate, 9 March, 1909. See Appendix A.

And Build . . .

17 *Following the decision . . . a figure of £200 off:* The generosity of the McCracken family was particularly praised by the Very Rev. Dean Phelan, who assisted the Bishop of Sandhurst at the opening ceremony. In his speech he drew attention to the fact that many people would have raised the purchase price when they realised "the Catholics" were seeking their property. A description of the official opening together with the full text of all the speeches and a list of contributors to the appeal for funds, is contained in The Tribune, 6 March, 1909, p.3. Appendix A.

17 *A contemporary issue of the Advocate:* Advocate, 6 February, 1909, p.17. Appendix A.

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18 *In 1916 there was some concern:* Entry in Mother Evangelist's diary 29 April, 1916. Mercy Congregation Archives, Rosanna.

18 *There is some evidence:* Entry in Mother Evangelist's diary, 10 November, 1924. Mercy Congregation Archives, Rosanna.

19 *In 1926:* Various entries in Mother Evangelist's diary, e.g. (i) 4 August, 1926 "Received copy of the Revised Rule from Dublin. It is substantially the old Rule with a few additions regarding Novices and Postulants." (ii) 7 October, 1926 "Archbishop called with reference to the site for the Orphanage, Geelong (and other items) . . . He is in favour of a new building for Novitiate and rather likes Ivanhoe." (iii) The Council Minutes (Vol. 1, 1908-1943). The meeting of 8 June, 1926 had considered the property at Ivanhoe as a site for the novitiate. On 30 November, 1926 a short entry appears; "Discussed new Novitiate." Mercy Congregation Archives, Rosanna.

19 *A property in Ivanhoe:* Entries in Mother Evangelist's diary. (i) De Castella property 13 December, 1922, 22 April and 28 April, 1926. (ii) Rosanna property 19 November, 22 November, 1926. (iii) The Archbishop went to see the Rosanna property on 2 December and visited the novitiate to advise on plans for the new building on 4 December, 1926. (iv) The balance of the purchase price (balance £6,800; total £8,800) was paid on 15 December, 1926. Mercy Congregation Archives, Rosanna.

19 *An ambitious and costly construction programme . . . attempts to sell the entire Ascot Vale property:* Entries in Mother Evangelist's diary (i) 30 July, 1928, (ii) 24 January, 1929, and (iii) 30 April, 1929, record discussions with Mr. Napthine concerning the sale of Ascot Vale, possibly to the Archbishop or to the Government.

19 *The transfer of teacher training activities:* this potentially serious problem was mentioned in "Report on the Ascot Vale Training College", Council of Public Education, Report on the Visit on 15-16 September, 1930, p.2. Mercy College Archives.

20 *In 1933 the old wooden chapel:* Mother Evangelist's diary of 11 February, 1933 notes that Melbourne City Counciul permission was obtained. The precise date of the move is unknown.

20 *Ailsa was demolished:* The exact reasons for the demolition are unclear.

20 *In 1955:* Some general information concerning this period appears in the Newspaper Extracts in Appendix A, and in Section III of the Chapter "And Grow . . .". A more detailed account is given in the unpublished thesis M.T. Kehoe, "Lay Teachers in Melbourne Catholic Parish

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Primary Schools 1872-1972", Univ. of Melb., 1983, Chapter 3, section 3.2, pp.55-68.

21 *The new students . . . Containing a residence . . . albiet at a cost of £50,000:* The Advocate, 21 March, 1957 p.1 gives the cost. The full text of Archbishop Mannix's address of the opening ceremony (taken from p.19 of that issue) is contained in Appendix A.

22 *By this time the boarders were being phased out . . . to provide a larger library:* A programme, printed for the dedication ceremony of the library is held in the Mercy College Archives.

And Grow . . .

27 *The regulations:* These regulations were approved by the Governor-in-Council on 8 May, 1906. A copy of the regulations, with other relevant information, was published by the Teachers and Schools Registration Board on 12 August, 1907. A copy is included in Appendix D.

27 *The Asche Report:* Interim Report of the Committee of the Victorian Enquiry into Teacher Education, February, 1980. Government Printer, Melbourne, 1979-1980, page 35.

27 *At Ascot Vale:* The first official college Handbook was published in 1971, and there has been an annual Handbook since that year. Information for the years before this date may be obtained from the Triennial Reports of the Council of Public Education, from records of student assessments or from courses of study for individual subjects. This material is available in the college archives.

27 *Circular No. 13:* A copy is included in Appendix D. The current student manuals are available in the college library and the student administration office.

28 *Unfortunately the earliest records:* There are few records available prior to 1919. Since that year, material such as student records and inspection reports has been more carefully preserved. This coincides with the period of Sister M. Patricia O'Neill's appointment as Principal.

28 *Correspondence from the Teachers and Schools Registration Board:* M.P. Hansen, 3 September, 1909; this letter is in the college archives. M.H. Bottoms, 30 July, 1909; this letter is reproduced in full in Appendix C.

29 *Extract from Novitiate Annals:* Original held in the Congregation Archives, Convent of Mercy, Rosanna.

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29 *The first plans for expansion:* Entry in Mother Evangelist's diary, 26 April, 1923. Diary held in the Congregation Archives, Rosanna. "With M.M. Angela and Sr. M. Gonzaga drove around Moreland inspecting various sites for a High School. Noticed what seemed a very suitable place in The Grove." There are further entries on the dates quoted.

30 *The proposal in 1923:* Correspondence M.H. Bottoms, 30 July, 1909, included in Appendix C.

30 *In November 1924:* Entry in Mother Evangelist's diary 10 November, 1924. Congregation Archives, Rosanna.

30 *The college at Albert Park:* Enrolment figures and other information are available from the archivist, Loreto College, Ballarat. In the archives of the Catholic Historical Commission, Melbourne, there is a file of correspondence, typed lists of student particulars and a college handbook for 1914.

30 *Until the two year course:* In addition to the personal recollections of former students and staff, there is valuable information about staff and the courses taught in the triennial inspection reports of the Council of Public Education for the period from 1919-1969. These reports are available in the Mercy College Archives.

31 *The stability of the courses taught:* These followed fairly closely the standard texts used in the teachers colleges of the Education Department of Victoria, e.g. J.W. Elijah, and J.A. Cole, The Principles and Technique of Teaching, Whitcombe and Tombs, Melb. 1944.

32 *One subject was Religious Education:* There is no copy of Mother Patricia's notes at present in the college archives, although some of her former students may have personal copies, and the college hopes to trace a copy for its records. The standard texts which became influential later were:— J. Hofinger, J. The Art of Teaching Christian Doctrine, University of Notre Dame, 1957 and J. Jungmann, Handing on the Faith, Herder and Herder, New York, 1959.

32 *The number of religious teachers:* Information based on a number of sources, including:
Student enrolment record, Mercy College Archives
Lay Teachers 1950-1955, Archives, Catholic Historical Commission, Melbourne
Official Directory of the Catholic Church in Australia and New Zealand, E.J. Dwyer, Sydney 1940, 1950, 1960.
A more detailed account of this period may be found in the following unpublished thesis:
M.T. Kehoe, — "Lay Teachers in Melbourne Catholic Parish Primary

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Schools 1872-1982", Univ. of Melb. 1982, Chapter 3, pages 45-78.

32 *A scholarship scheme was introduced:* A detailed file of correspondence and memoranda from the Melbourne Catholic Education Office on this subject is held in the file, "Lay Teachers 1950-1955" in the archives of the Catholic Historical Commission, Melbourne.

33 *The crisis in Catholic education:* Some extracts from articles published at the time in the Catholic weekly paper in Melbourne, the Advocate, are included in Appendix A.

33 *The regular reports:* These reports are available in the Mercy College Archives.

33 *There had also been:* Names provided by former staff and students interviewed as part of the preparation for this publication 1983-1984.

34 *Each left the security:* Interview with Sr. M. Vivian Dwyer, Principal 1953-1958 and 1962-1968.

34 *In 1972:* College Handbook 1972.

And Live . . .

37 *"During my three years at college":* Louise Furlan, third year student, 1984.

37 *The girls sang 'Faith of our Fathers':* The Advocate, 6 March, 1909 account of the blessing and official opening.

37 *"School experience lasted for the whole year":* This wry comment comes from the written reminiscences of Sr. Brigid Maloney R.S.M. who trained in 1948 and was to return to Mercy in 1975 to update her qualifications. By 1983 she "had accumulated Graduate Diplomas in Multicultural Studies and Religious Education, and a Bachelor of Education". Not surprisingly on her return to the college after a period of nearly thirty years she "found enormous changes".

38 *"I was sent to Holy Rosary School":* From the written recollections of Sr. Mary Rose Murray R.S.M.

38 *"The completion of that year . . . Miss Flynn or Mr. Seitz":* Julia Flynn had been appointed to the Education Department's board of inspectors in 1914 and J.A. Seitz in 1923.

38 *Sometimes the novices:* Sr. Anastasia Van de[illegible] feen R.S.M.

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38 *Sr. M. Gonzaga was remembered:* This intriguing comment comes from Sr. Euphrasis Carey, R.S.M.

38 *'Control With the Eye':* Sr. Anastasia Van der feen. The student concerned was "the Irish Sr. M. Columba who was senior in years to most of the listeners."

39 *The culprit, Maggie Watson:* Mrs. Dorothea Stock who taught with Sr. Fabian Watson more than twenty years later described her as "that most wonderful of all teachers."

39 *"In the afternoon recreation":* Reminiscences of Sr. Marquita Bayley, R.S.M.

39 *More energetic physical activities:* Sr. Marquita saw gardening as "disturbing the weeds", while Sr. Sheila Byrne R.S.M., who trained in 1942, held more extreme views on the activity.

39 *"We would go (to the college ball)":* Sr. Adele Howard R.S.M., student 1971-1972.

39 *There were more pressing concerns:* From reminiscences of Mrs. Dorothea Stock (nee Ahern).

39 *Sr. M. Patricia O'Neill:* Father Daniel Conquest considered her lectures in primary method to be "full of good sense and the fruit of experience. The only defect I can recall is that she sometimes spoke too rapidly, probably due to her life-long habit of making good use of every available minute."

40 *The final lessons for Registration 1919:* Sr. Anastasia Van der feen.

40 *"A lot of my time":* Sr. Sheila Byrne.

40 *In the days when . . . the first male student:* As Father Conquest pointed out, "I was to be followed by others such as Archbishop James Gleeson of Adelaide and Monsignor John F. Kelly, but for a few years I was sole clerical graduate to receive their kindness."

41 *Another male student:* Shane Meredith, student 1973-1975.

42 *One who trained as a 'day' student in 1971-1972:* Sr. Marie Cassar R.S.M.

42 *In 1919 it (the library) was "scantily furnished":* Sr. Anastasia Van der feen.

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42 *A "few glass cabinets":* Sr. Geraldine Wilson R.S.M.

42 *. . . the library . . . with no full-time librarian. "Books were etc.":* John Hassall.

43 *In 1916 Holy Rosary Kensington:* Until 1953, St. Brendan's and Holy Rosary were the only two approved training schools mentioned in the Inspector's Reports. In that year Sr. Mary's, West Melburne and St. Michael's North Melbourne were also approved by the Council of Public Education. By 1960 the number of approved training schools had grown to eighteen; in 1966, to twenty-six; in 1974, to eighty-seven, and subsequent figures mirror the growth and diversity evident in the college itself.

The 1984 College Handbook lists a total of 227 'Associate Schools', sixty-five of which are secondary.

43 *The practising schools:* Sr. Vivian Dwyer, as a former principal of St. Brendan's, has a fund of anecdotes from the days when that school was used so extensively for teacher training. Sr. Vivian also recalls the "dedicated teachers in the practising schools who, over the years, shared with the trainees their wisdom and gave them kindly encouragement. Outstanding among these, for a long period of time, were Miss Austin (Holy Rosary), Mrs. M. Begley and Mrs. Garnham (St. Brendan's), Miss M. Goodall (Holy Rosary), Miss M. Moore (St. Ambrose's), Miss Miles and Miss Ward (St. Michael's), Mrs. Callinan and Miss K. Ryan."

43 *"We supported each other":* Sr. M. Euphrasia Carey.

43 *One student now a respected and successful educator:* She will remain anonymous, both for her own sake and that of her critic!

43 *"My first teaching appointment":* Sr. Geraldine Wilson.

44 *"When the primary course was extended . . . Students of the period recall:* Lawry Mahon, S.R.C. President in 1977, records the 'ordeal' of being guest-of-honour at college birthday celebrations as one of his most vivid memories of those days.

45 *For the energetic . . . "enjoyable and broadening experiences":* Mary McInerney, 1977-1979.

45 *The Tripe Family Singers:* A group formed by staff member Fred McArdle in 1975, it provides entertainment at various institutions for the disadvantaged and epitomizes the social concern of many Mercy students.

45 *Bernadone:* A drama with music of the life and times of St. Francis of

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Assisi, was written by John Gregor, with music by a former student, Greg Whateley, in 1974. Since that time there have been many productions of the play, the most memorable being in Assisi in 1982, during the 800th Anniversary celebrations of the birth of the saint by a group comprising mostly former Mercy students.

45 *Then there were quieter times:* In the mid 1950s, priests who had joined the staff in the fields of Theology and Scripture exercised a part-time chaplaincy. In 1970 Father John Mullally was appointed head of the Religious Education Department and from that period priests of the Archdiocese have been appointed to act as chaplains to the college community. Father Terry Curtin became head of the Department and co-ordinator of the chaplaincy service in 1975. Father Peter Matheson assumed both roles in 1983, when Father Curtin undertook further studies in Rome.

45 *These reminiscences . . . A student who was among the first:* Mary Moloney (1977).

The material for Section III is drawn substantially from the student publications — college souvenirs and Pulse — which appeared at fairly regular intervals from 1962 until the mid 1970s.

48 *Newman maintained:* Cardinal Newman in "An Essay on the Development of Christian Doctrine" cited in A Newman Treasury — Selections from the Prose Works of John Henry Cardinal Newman. ed. Charles Frederick Harrold, Longmans, Green and Co., London, 1945, p.83.

And Change . . .

51 *Lay staff at both colleges:* (i) Minutes of meetings of salaries sub-committee of the Council of the Teachers Training Colleges, 1967-1968. Archives, Director's Office, Ascot Vale Campus. (ii) Memorandum — "Functions appropriate to the Council of a Teachers' College." Imelda Palmer, University of Melbourne, 30 September 1968. Archives, (College Council 1968-1971) Director's Office, Ascot Vale Campus.

51 *The Principal at Ascot Vale, Sister M. Ephrem Hartigan:* Sister Ephrem prepared a typed report of the meetings held on 26 August, 1969 and 17 September, 1969. Minutes were prepared of the meeting held on 16 October, 1969. Copies in Archives, Director's Office, Ascot Vale Campus.

52 *Early in 1970:* (i) Copies of correspondence dated 17 April, 1970; 6 July, 1970; 25 July, 1970. (ii) Memorandum providing for the Mercy Teachers' College Council (undated, but attached with correspondence). Both in Archives, Director's Office, Ascot Vale Campus.

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52 *Subsequently Mr. Cleary:* (i) correspondence dated 31 July, 1970. (ii) "Terms and Conditions of Employment submitted for discussion by Members of Staff of Mercy Teachers' College." Copy in Archives, (College Council 1968-1971) Director's Office, Ascot Vale Campus.

52 *Early in the following year:* Correspondence dated 9 February, 23 February, 4 March. 1971. Cardinal Knox and Sister Ephrem. Archives, Director's Office, Ascot Vale Campus.

53 *. . a fourth university in Victoria:* T. Ramsay, Victorian Fourth University Committee Report for the Hon. L.H.S. Thompson, Minister of Education, January 1972, Government Printer, Melbourne.

53 *On 14 May, 1971 . . . amendments to the draft constitution:* (i) "Paragraphs and clauses amended in the suggested draft by the Catholic Educaton Office" (undated) forwarded by Cardinal Knox with a brief covering letter on 14 May, 1971.
(ii) "Comments on the amended Memorandum . . . and an Appendix." (undated) forwarded to Archbishop Knox by Sister Ephrem on 31 May, 1971. Archives, Director's Office, Ascot Vale Campus.

53 *In July 1971. . . Melbourne Archdiocesan Teacher Education Board:* (i) Minutes of meeting of ad hoc Committee on Teachers' Colleges. Melbourne Catholic Education Board 29 July, 1971; 9 August, 1971; 9 September, 1971, (ii) Correspondence, Archbishop Knox, 15 September, 1971 (III) MATEB Minutes, 10 October, 1971. Copies held in Mercy College Archives.

53 *Victorian Catholic Teacher Education Board:* The first meeting of this Board was held at the Diocesan Centre, Melbourne, on 17 April, 1973.

54 *In May 1973, Bernard Gaynor:* Correspondence from Rennick and Gaynor, Solicitors, Melbourne, to Sister Marie Kehoe, 17 April, 1973 and 10 May, 1973. Archives, Director's Office, Ascot Vale Campus.

54 *It had become obvious:* State College of Victoria Act 1972 (No. 8376) . . to advance the Provision of Tertiary Education in Branches of Learning of Importance in the Preparation of Teachers and especially in the Arts, Humanities and Sciences . . . and to provide for the Co-ordination of Tertiary Education in Victoria, and for other purposes. (19 December, 1972).

54 *. . . a proposal was put to the MATEB by the Melbourne Catholic Education Office:* Rev. F.M. Martin, Report on Teacher Education and Other Related Matters 5 December, 1972. Copy in Archives, Director's Office, Ascot Vale Campus.

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55 *The C.E.O. proposal met with strong opposition:* (i) Minutes of Staff Meeting, Mercy Teachers' College, 27 November, 1972. (ii) Correspondence addressed to Most Rev. J.R. Knox, Archbishop of Melbourne, 14 December, 1972, signed individually by academic staff of Mercy Teachers' College. Copies in Archives, Director's Ofice, Ascot Vale Campus.

55 *Cardinal Knox ruled in favour:* At the first meeting of the Victorian Catholic Teacher Education Board, 17 April, 1973 which Cardinal Knox chaired, the Director of the Catholic Education Office, Rev. F. Martin, reported on developments in Catholic teachers colleges in N.S.W., including meetings with the Federal Government on the funding of Catholic colleges. Cardinal Knox stated his intention of ensuring that Catholic teachers colleges were also maintained in Victoria.

55 *. . . a prominent Catholic layman, Bernard Callinan:* Correspondence from Cardinal Knox, 19 February, 1974, notified the appointment. Sir Bernard Callinan is the first and currently the continuing Chairman of Council. For details of Sir Bernard Callinan's career see Who's Who in Australia, page 159, XXIVth Edition, 1983.

55 *The first meeting:* 15 March, 1974 held at the Diocesan Centre, St. Patrick's Cathedral, Melbourne.

55 *The urgent circumstances:* (i) Correspondence between Sister M. Ephrem Hartigan, Congregation Superior, Very Rev. E. D'Arcy, and Rev. F. Harman, 7 March, 1974; 15 March, 1974; 17 March, 1974. (ii) Subsequent correspondence concerning the revised constitution of the Institute Council under the Victorian Post-Secondary Education Act 1981-1982. Copies in Archives, Director's Office, Ascot Vale Campus.

55 *The format:* The format used as a model for the draft was one signed, with a covering letter by the Minister of Education on 11 April, 1973. The minutes of the Council of the Institute of Catholic Education, particularly in the early years 1973-1978 trace the discussions related to incorporation under the S.C.V. Act and negotiations with the Advanced Education Council and later the Tertiary Education Commission for full funding.

56 *The State College of Victoria was dissolved:* Post-Secondary Education Act 1978 No. 9145 — Consolidation incorporating amendments up to Act No. 9933. The Post-Secondary Education (Amendment) Bill was passed by both Houses of the Victorian Parliament on 9 May, 1980. It amended the Post-Secondary Education Act 1978 and repealed the Victoria Institute of Colleges Act 1965 and the State College of Victoria Act 1972.

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57 *Bachelor of Education (Primary):* Submission for Accreditation, State College of Victoria — Institute of Catholic Education, September 1977 and December 1979, Archives, Director's Office, Ascot Vale Campus.

57 *Secondary Teacher Training:* Submissions for Accreditation, SCV-ICE, Mercy College, Ascot Vale (1976) and Institute of Catholic Education (7 July, 1983) Archives, Director's Office, Ascot Vale Campus.

58 *Education in a Multicultural Society:* Submission for accreditation, Graduate Diploma in Education (Multicultural Studies) SCV-ICE, Mercy College, Ascot Vale (1976) and submission for re-accreditation (1982), Archives, Director's Office, Ascot Vale Campus.

58 *Community Language Programs:* Proposal to CTEC for the Teaching of Community Languages, 23 July, 1981, Archives, Director's Office, Ascot Vale Campus.

60 *Post-Graduate Studies in Religious Education:* Submission for accreditation, Graduate Diploma in Religious Education, SCV-ICE Mercy College, Ascot Vale (1980) and Revised Submission for a single Institute course (1982), Archives, Director's Office, Ascot Vale Campus.

60 *Bachelor of Arts in Church Music:* Submission for accreditation Bachelor of Arts Church Music SCV-ICE Mercy College, Ascot Vale, July 1980, Archives, Director's Office, Ascot Vale Campus.

61 *Nurse Education:* (i) Application for SCV approval of a proposed Diploma of Applied Science (Nursing) — June 1977 (ii) Submission by SCV — Institute of Catholic Education to the Sax Committee on Nurse Education and Training (1978) (iii) Submission for Accreditation, SCV-ICE, Mercy College, Ascot Vale (1980) (iv) Submission to the VPSEC Working Party on the Further Development of College Based Nurse Education (1983) (v) Submission to the Victorian Joint Ministerial Working Party on the Costs of Basic Nurse Education (30 May, 1984), Archives, Director's Office, Ascot Vale Campus.

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(2) The 1909 building with the 1966 extension. The three floors of this wing are now used by the teachers college and the convent is in the western wing, part of which is visible.
(3) The administration building, which was formerly one wing of the students' residence built in 1955.
(4) The elm. It is the only survivor of six elms which lined the Mount Alexander Road boundary of Robert McCracken's home, Ailsa. In 1983, dead wood was removed and the main branches cabled.

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(5) S.C. Brees — Flemington, Melbourne, circa 1850. (Watercolour, looking up Mount Alexander Road from Flemington Bridge on the road to the goldfields.)
(6) Mount Alexander Road, 1904, looking back towards Flemington Bridge.
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(8) Mount Alexander Road (1886). Ailsa on the left (west) and Flemington House on the right (east).
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(10) Mount Alexander Road (1886) showing Robert McCracken's property.
(11) The 13 acre site owned by Robert McCracken showing the position of the house, Ailsa with stables, coach-houses, laundry, dairy and men's rooms.
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(18) The 'new' building (from approximately the same angle) in 1984.
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(20) The student counsellor's office in 1984 — all that remains of Ailsa's original buildings.

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(26) The South Street property. The large tin shed in the background is the campus gymnasium.

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(29) The new novitiate for the Sisters of Mercy at Rosanna.

(30) Sister M. Fidelis Wallace, Headmistress of St. Brendan's School, Flemington 1925-1948 and Principal of Mercy Teachers' College 1949-1951.

(31) Sister Mary (Ethelburga) Harrington, Lecturer in Art 1942-1959, Principal 1959-1961.

(32) Sister Elizabeth (Cyrina) Cloonan, Lecturer in Psychology 1949-1976 and Vice Principal 1969-1976.

(33) The lay student teachers who responded to the "Crisis in Catholic Education" appeal in 1955 photographed with the Catholic Archbishop of Melbourne, Most Rev. Daniel Mannix.

(34) The first group of students to undertake the two year course for the Certificate of Teacher Education (1966).

(35) Sister M. Vivian Dwyer, Deputy Principal 1949-1951, and Principal 1953-1958 and 1962-1968 with the Catholic Archbishop of Melbourne, Most Rev. James Knox in the college grounds in 1968. In the background, Lecturer in Art and Education, Vin Di Nuzzo.

(36) Archbishop Knox and Monsignor John F. Kelly, Director of the Catholic Education Office with academic lay staff in 1968; from left to right, lay staff are Vin Di Nuzzo, Eric Silvers, John Hassall, Patricia Heywood, Tas Bedford.

(37) Student enrolments (full and part-time) 1909-1984.

(38) Academic staff and non-academic staff 1953-1984.

(39) Sister Geraldine Wilson, currently the longest serving member of the academic staff, taught part-time 1959-1966, and full-time since 1966.

(40) Sister M. Ephrem Hartigan (second from left), Principal 1952-1953 and 1969-1971. Photo taken after her retirement in a History of Education seminar for experienced teachers. From left to right, with date of pre-

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(41) Irene Crowle (Mrs. Skehan) — trained 1917.
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(57) His Eminence James Robert Cardinal Knox, appointed Archbishop of Melbourne in 1967, photographed on a visit to the college in 1968. He played a leading role in the establishment, and recognition of the Institute by both State and Federal Governments.
(58) Most Rev. Eric D'Arcy, M.A., Ph.D., D.D., D.Phil.(Oxon), Bishop of Sale. Formerly Vicar for Tertiary Education in the Archdiocese of Melbourne and first Vice-Chairman of the Institute Council.
(59) Sir Bernard and Lady Callinan. Sir Bernard is the first and only chairman of the Institute Council.
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(62) Beryl Cigler with admiring friends in Pakistan, January 1984.
(63) Mary Fisher with students of St. Mary's College, Lalazar.

(64) Our most faithful 'up-grader', Sister Brigid Maloney, C.T.E.(1948), Dip.T.(1977), B.Ed.(1983), Graduate Diploma in Multicultural Studies (1978), Graduate Diploma in Religious Education (1981).

(65) Student teachers with children at St. Margaret's School,
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(68) Delma Brazzale — observing and being observed. Margaret Lee-Ack completed C.T.E. (1972) and Dip.T.(1977).

We acknowledge approval to use the following:

Library Council of Victoria — illustration 5.
Dept. of Conservation — illustration 7 and page 8.
Advocate Press — illustrations 58, 59 and Appendix A.
Broadglen Press — illustration 60.
Mercy College, Carysfort Park — illustrations 15, 16.

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ABBREVIATIONS

C.T.C. = Catholic Training College
I.C.E. = Institute of Catholic Education
M.T.C. = Mercy Teachers' College
S.C.V. = State College of Victoria
T.S.R.B. = Teachers and Schools Registration Board

The citation "(and note)" refers to section "Notes and Sources" (pp 112 ff).

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